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Organ of Young Men's Mutual Improvement Associations.

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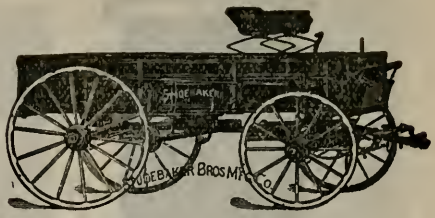

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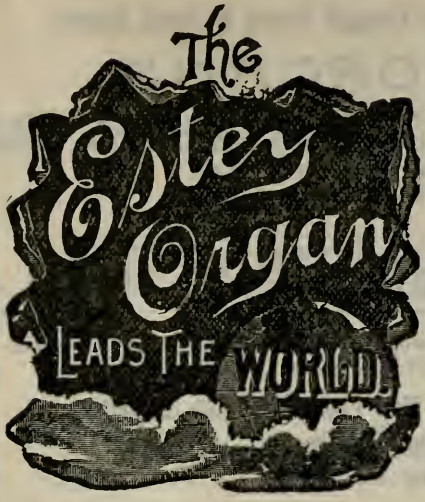

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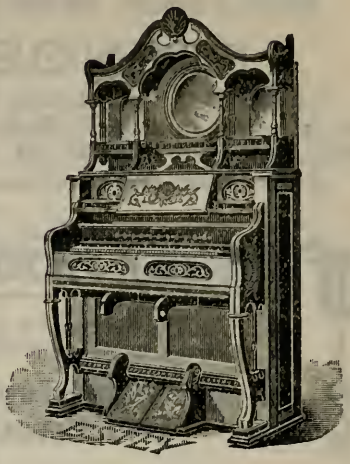

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IMPROVEMENT ERA.

VOL. III. MARCH, 1900. No. 5.

THEOLOGY IN EDUCATION.

BY PROFESSOR WILLARD DONE, OF THE BRIGHAM YOUNG COLLEGE, LOGAN.

I.

PLACE OF THEOLOGY IN THE DOMAIN OF HUMAN LEARNING.

The writer confesses a considerable degree of diffidence in approaching a subject upon which there has been so much controversy. But the explanation that this treatment of the subject is to be considered merely as the presentation of a few phases of it from the writer's personal point of view, will rob the critic of one weapon of attack, however he may use the weapons which still remain in his hands. For on this subject there has been and still is a great deal of controversy, ranging from friendly discussion to quarrels filled with the venom of personal malice, and stained with the blood of combatants. On the broad subject of the relation-

ship between religion and science, many volumes have been written, heavy in more ways than one. A large percentage of these books have been devoted to a consideration of the antagonism which men have made to exist between the two lines of human thought and endeavor, while some have attempted, by means of compromises, to establish a unity between them. So far as this series of papers touches this important theme, the aim will be to show a relationship, neither of antagonism nor of compromise, but rather of part to whole. After that, the endeavor will be to show the importance—indeed the indispensableness—of both elements in our educational theory and practice.

In the attempts which have been made by philosophers and historians to fix the relationship between theology and other subjects of study and investigation, an antagonism between theology and science has been frequently asserted. Men of science have claimed that theologians are entrenching on their domains, and usurping some of their prerogatives, while counter-charges to the same effect have been hurled back at the scientists. It appears, however, that theologians have acted largely on the defensive, protecting what they conceived to be religious essentials against the encroachments of scientific fact and theory; while the position of the scientists has been generally more aggressive. On this account, as well as for other reasons, most of the existing literature on this subject of controversy has emanated from the scientists. The general impression created therein is that the theologians have not only been in the wrong, in the matter of argument, but that, still worse, they have attempted to eke out insufficient arguments with violence and persecution. In support of the assertion that this idea prevails, passages, almost at random, may be quoted from the works of such men as Draper, White, Spencer, and others. Here are a few:

"The true position of the earth in the universe was established only after a long and severe conflict. The church used whatever power she had, even to the infliction of death, for sustaining her ideas. But it was in vain. The evidence in behalf of the Copernican theory became irresistable."*

* Draper's "History of the Conflict between Religion and Science," p. 182.

"In whatever direction thoughtful men looked, the air was full of fearful shadows. No one could indulge in freedom of thought without expecting punishment. So dreadful were the proceedings of the Inquisition, that the exclamation of Pagliarici was the exclamation of thousands: 'It is hardly possible for a man to be a Christian, and die in his bed!'"*

"As long as he (Buffon) gave pleasing descriptions of animals the church petted him, but when he began to deduce truths of philosophical import, the batteries of the Sorbonne were opened upon him. * * * For his simple statement of truths in natural science which are today truisms, he was dragged forth by the theological faculty, forced to recant publicly, and to print his recantation."†

"Eminent dignitaries of the church attacked him (Lyell) without mercy, and for a time he was under social ostracism."‡

"This kind of protest of necessity accompanies every change from a lower creed to a higher. The belief in a community of nature between himself and the object of his worship, has always been to man a satisfactory one; and he has always accepted with reluctance those successively less concrete conceptions which have been forced upon him."§

Such is the trend of thought throughout not only the works above cited, but throughout practically all the volumes written from the same standpoint. Is there a foundation for this charge, so generally made, that religion has been an unfair opponent of science, or is there a mistake in the point of view of the writers referred to, and others of their kind?

It must be admitted that the historical statements they make are in the main correct. That Galileo, Bruno, Copernicus, Lyell, Winchell, and others from the middle ages to our own time, have been treated with unfair harshness for their scientific researches and utterances, is beyond question. But in this unseemly and often bloody controversy, has religion been opposed to science? Have not the historians of this conflict made a mistake in their

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* "History of the Conflict between Religion and Science," p. 207.

† White's "A History of the Warfare of Science with Theology,' Vol. I., p. 61.

‡ Ibid, p. 233.

§ Spencer's "First Principles," p. 116.

use of terms? Has it not rather been a conflict between bigotry—the narrow dogmatism of men—and the promoters of scientific investigation? In a word, is it not a conflict of men, and men's opinions, rather than a conflict of principles? To the question, "Has there been any conflict between religion and science?" a strong negative answer, it appears, may be given.

There is a conviction in the mind of the writer, that the mistake of supposing a conflict to have been waged between religion and science, is due in part to a misapprehension of the relationship between theology and other branches of learning. Writers on both sides of the controversy have had no very clear conception of the nature of theology, in its relationship to other lines of thought. To prove this assertion, citation will be made of Spencer's definitions of *knowledge, science, philosophy,* and *theology.* After a long and elaborate argument on ultimate scientific and religious ideas, he thus sums up his findings:

"He (the philosopher) realizes with a special vividness the utter incomprehensibleness of the simplest fact, considered in itself. He, more than any other, truly *knows* that in its ultimate essence nothing can be known."*

"Knowledge of the lowest kind is *un-unified* knowledge; Science is *partially-unified* knowledge; Philosophy is *completely-unified* knowledge."†

"If knowledge cannot monopolize consciousness—if it must always continue possible for the mind to dwell upon that which transcends knowledge; then there can never cease to be a place for something of the nature of Religion, since Religion under all its forms is distinguished from everything else in this, that its subject matter is that which passes the sphere of experience."‡

A summary of these definitions may be thus expressed: All knowledge is relative; we may never know things themselves, but only their relationships. This relative knowledge is first detached, un-unified; then partially unified (science), then completely unified (philosophy). When we have come to the end of experience, and have acquired all this relative knowledge possible, religion (or

* "First Principles," p. 69.
† Ibid, p. 136.
‡ Ibid, p. 17.

theology) *commences*. It deals only with that which is beyond the reach of human knowledge and experience.

With such ideas of the relationship between science and religion, it is no wonder that scientists and philosophers have accused theologians of entrenching on their (the scientists') domain. How could they affirm anything, except possibly the one, simple fact, "God lives," without entrenching on this domain? And, strange to say, as soon as this one, simple, restricted statement is made, and the theologian endeavors to comfort himself with the "one ewe lamb" left to him, the scientist exclaims, "Prove it, scientifically!" And thus the theologian is drawn again into his offense of trespassing on the prohibited demesne. Does this statement of the case seem absurd? It would appear that a fair statement of this anomalous condition can scarcely be otherwise than absurd.

Yet just such difficulties will be continually encountered, so long as the definitions cited above are allowed to pass unchallenged. Just so long, too, will it be impossible for a definite, positive statement of a religious character to be made. For what man can speak positively of that which has not entered, in some form, into his own experience? And is it not clear that in order to be of any value at all, religion must be positive?

It is no wonder, then, that since the tendency has been to relegate theology to the domain of the incomprehensible, any effort on the part of theologians, as such, to enter into the great questions of science and philosophy has been resisted and denounced. If this is the logical result of the definitions cited above, it remains to be considered whether those definitions are correct or not. Does theology belong merely to the realm of the incomprehensible? Must theologians surrender all of that realm that is conquered by advancing science and philosophy? If so, theology will have but an imaginary existence, dealing only with vagaries, beyond the reach of thought and understanding.

Passing by Spencer's definition of knowledge, which is, to say the least, incomplete, and of philosophy, which, if not impossible, is at least unsatisfactory, (for when may *completely* unified knowledge be reached?) consideration will be given to his definition of religion. In answer to his statement this proposition will

be laid down and defended: *Religion, and its corollary, theology, has to do not only with the incomprehensible* (as Spencer would characterize God and his existence) *but with the works of God, the relationship of man to God, and of man to man.* A definition of theology narrower and less comprehensive than this, would be unsatisfactory to Latter-day Saints who have come to regard their religion and its principles and duties, as all in all.

One way to determine the meaning of a word, is to consider its derivation. Following this rule in the present case, *theology* is found to be derived from two Greek words, meaning, broadly, "the science of God." The definition of the word based entirely on its derivation, would seem sufficient so far as breadth is concerned, but not in reference to detail. That is, while it may be made to *include* all that may be desired, it does not *express* enough. Filling in the details which are logically included in the broad definition given above, it will be seen that if theology is the science of God, it must also *be* or *include*, the science of his works. Is the Maker less than his creation? Since there is a God, he is the Creator and Ruler of all things visible and tangible. Therein consists a great degree of his Godhead. (Not all of it, for things invisible also are made and ruled by him). Is a creator, either human or divine, known in any other way than through his *word* and *works* and *influence?* In studying the life and character of a man, account must always be taken of his works. Even though little be known of him directly, he is revealed and may be studied to a great degree, through his works. We approach Fulton through the steamboat, Stephenson through the locomotive, Watt through the steam-engine, Edison through the electric light, Morse through the telegraph, and every great author through the books he has written.

For a very obvious reason, it is impossible for us fully to understand these men through their work, for they have put there the best that is in them, and only they who have associated closely with the men, and also studied their works, have really known them. We may read the works of Dr. Samuel Johnson, but only a Boswell knew him as he was. So Xenophon was the interpreter of Socrates; Mark, of Peter; Luke, of Paul; and John the Apostle, of Christ. Is there not an analogy here? God has not put all of

himself into the works which come within man's comprehension. On account of their necessary imperfection, he has not even put the best of himself into them. But while a personal association is necessary to a full and perfect understanding of him and his attributes, we, in our temporary absence, cannot know him unless we have some comprehension of his works. Hence it follows that a thorough study of God includes a study of his works. It is, however, farthest from the writer's thought to infer that the study of God's works is of greater importance than the study of his word. Going as far as man may, into the study of the creations of God, in the absence of his word we may approach little or no nearer to an understanding of him. All that is desired to be conveyed here, is that his nature, and even his word, is made clearer to us through his works than would otherwise be possible.

The analogy above referred to, may be carried farther. If it is impossible to understand God without some comprehension of his works, so it is impossible to understand his works in their entirety, without some comprehension of the design of their Creator. An analogy of the same kind may be found in the simplest works of art and manufacture. One might study a watch, in every detail of its construction, and yet remain ignorant as to its true nature, until the intent of its manufacturer is either discovered or revealed. The watch and its true significance would be made known to him through its purpose, the measurement of time. So the dynamo through its purpose, the generation of electrical energy; the camera through its purpose, photographing; the telegraph through its purpose, the transmission of messages; and so on, *ad infinitum*. A clear and perfect comprehension of these would be impossible without a knowledge of their purpose, the reason for their being in existence.

But these simple appliances reveal their ultimate purpose to the careful observer, much more readily and clearly than do the infinitely greater and more comprehensive works of God. While the chemist may see the immediate results of the union of chemical elements, and judge *in part* the purpose of this union, it is clearly seen that he cannot understand the *final purpose* of such unions, even the simplest of them, without a knowledge of the design of him who instituted the principles of chemistry, from

which man has derived what he knows of its laws. So with the work of the botanist, the physicist, the zoologist, and all others whose labor is with the laws of creation. It follows that, in their unity, the principles of creation can be comprehended only through an understanding of the design of Him who created the universe and originated the principles on which it is governed. Therefore, perfectly unified knowledge is impossible without a knowledge of God. The conclusions which are to be drawn from these arguments, will be stated and summarized in a subsequent paper.

ORIGIN OF SOME POPULAR WAR SONGS.

"The Battle Cry of Freedom," "Tramp, Tramp, the Boys are Marching," "Just Before the Battle Mother," and a score of other war-songs, were written by Dr. George F. Root. He did more for his country by his stirring songs of freedom than he could probably have done had he shouldered the musket. It was no ordinary feeling that his appeals inspired; they came from his pen aflame with patriotic enthusiasm and never failed to inspire the sons of freedom. In 1861, the Lombard Brothers were in Chicago for the purpose of holding a war-song meeting. They were anxious for a new song and their need inspired Dr. Root, who straightway wrote both the words and the music of "The Battle Cry of Freedom." The ink was scarcely dry before it was sung from the courthouse steps. One brother sang the verses, the other joined in the refrain. Before they finished, a thousand voices took part in the chorus. In the Reform excitement of 1867, in England, it became as well known there as in America.

FOR THE SALVATION OF SOULS.

A STORY IN TWO PARTS.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "A YOUNG FOLKS' HISTORY OF THE CHURCH," ETC.

PART FIRST.

And this is the gospel, the glad tidings which the voice out of heaven bore record unto us,

That he came into the world, even Jesus, to be crucified for the world, and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father hath put into his power and made by him.

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him;

Wherefore, he saves all except them.—(*Doc. and Cov., Sec.* 33.)

Margaret awoke as the first gray light of the east crept through the little window and cast its dim reflection on the wall. It was early, and the city was yet asleep. Presently as she lay and listened, she heard the rattle of a solitary wagon on the pavement in the street below. Then it was still for a few moments and the light on the wall increased perceptibly. Another vehicle echoed through the streets until it was lost in the distance. Then the rattle gradually increased. The heavy tread of horses became more frequent. Street cars whizzed past; and now she could not distinguish each particular noise as noises increased in number and kind and blended into one vast, deep roar of an awakening city.

Margaret was in no hurry to get up. She lay and watched the opposite wall growing lighter as a ray of sunlight crept through the murky air and fell with its bedimmed glory on the frameless chromo fastened over the stove-pipe hole. The picture was a country scene, and everything in it was strangely green. Margaret wondered if there ever was a place like that.

The roar and rattle of the city were now in full swing for the day! Still the girl did not get up. The big eyes stared around the dingy room as if the miserable objects in it were things of beauty. The pale face looked the more pitiable in the absence of tears. If she could have cried—but no, that source of relief was seemingly gone.

Footsteps now sounded in the hall, and, the door was forcibly tapped.

"Come, Miss Lee, come down and get a cup of coffee before you go."

"All right, thank you."

Then Margaret got up and dressed; but she took her time about it, and it was fully half an hour before she presented herself in the dining room below.

A cup of black coffee stood on the table and a slice of bread lay on the plate beside it. The coffee might have been warm when placed there, but it was now cold. No one was in, so Margaret drew up a chair to the table, ate the bread and sipped a little of the black liquid.

A woman then came in. "I'm sorry for you, Miss Lee, but I have my bread and butter to look out for, too. Hope you'll find something today."

"May I leave my trunk with you until I can take it away?" asked the girl.

"Well, yes; but I'll not be responsible for it, you know."

Then Margaret Lee passed out into the life and movement of the city. The sun was well on its way towards the noon mark, yet the air was cold. The wind came in gusts from the direction of the river and there was a feeling of snow in the air.

The girl shivered and drew her jacket closer. She was soon into a busy street where the hurrying mass of humanity passed and repassed her. The most lonesome place in the world may be

in the midst of a million people. If any person looked at Margaret Lee that day with a glance of recognition she did not know it. The fact that the face was peculiarly striking in color, and the eyes were big and sunken was not enough to draw pity. Colorless faces and sunken eyes were commonplaces to those people; and they had enough misery of their own to brood over.

Margaret walked aimlessly up one street and down another. She made no attempt to get work. She asked no person for employment. She had done this for six days now, and as this was the seventh, it would be a day of rest—rest at least from the hopeless misery of looking for something to do. That the noon hour passed without any dinner did not seem to worry the girl. She may have been used to fast-days.

All the afternoon she walked in a dazed, helpless way. Then a cold fog settled down over the city and the electric lights began to gleam on the streets and in the stores. Margaret was passing the little triangular park on the seats of which she had rested many times. Now she made her way to a seat, more as a matter of habit than that she felt the utter weariness of her body.

The ceaseless roar of the city still surged around her. Her limbs ached and the cold began to benumb. She must move; but where was she to go? Up and down the streets again? Yes; but what would the end be? Back to the boarding house she would not go. She had a half-determined resolution to die first. Presently she saw lights spring out in the church on the other side of the park; and as she sat and looked at the beautifully tinted windows, she heard the notes of an organ within, and then there were voices singing.

Margaret arose with an effort. It pained her to walk now, but she would not give up just yet. She would go to church. Thank heaven, here was one feather from the wing of God's mercy, under which she might nestle for a moment and perhaps gain warmth and strength enough to go on a little longer.

There were not many people in the church, so she did not have to disturb the fashionably dressed worshipers for a seat. She sat down near the door. It was warm and comfortable, and Margaret would have liked to rest her head against the high-backed chair and sleep, but she knew that was not allowed.

There were singing and praying and more singing. The girl was too tired to pay much attention. Then the pastor stepped onto the platform and began to talk. He was a pleasant-looking man and his words came in rounded sentences and well-chosen diction. His text was something about "eternal punishment" and "unquenchable fire," but Margaret did not give much heed until towards the last. Then he talked earnestly about the need of coming to Christ, coming then, at that very moment, and not putting it off for an instant. Life is uncertain. Not one of them could tell when he or she would be called to stand before the judgment seat of God. Think of the fate of the unconverted sinner! Then the speaker touched a little on hell-fire and the horrors of the damned.

"There is a time, we know not when,
A place, we know not where,
That marks the destiny of man
To glory or despair.

"There is a line, by us unseen,
That crosses every path—
The hidden boundary between
God's mercy and his wrath."

"When the door of adamant and bronze has been shut," continued the speaker, "and the angel has turned the key in the lock and hung it to the girdle of God, what escape is possible? Time cannot rust the gates of hell; neither can it silver the locks of God, and I will escape from my prison only when some fleet angel can find the birthplace or the grave of God."

Margaret Lee shivered.

There is the cold that creeps into the body, stiffens the joints, and benumbs the nerves—that can be overcome; but the coldness that falls like a withering frost on the sensitive soul—what can dispel that but fire sent down from the everlasting furnace of God's love?

Margaret went out again into the night. She walked painfully on and on. She left the blazing streets and went through a darker part of the city until she came to the river. She walked out on the bridge, leaned over the railing, and looked into the dark

water below. It would be but a short struggle, a moment of agony, and then there would be everlasting peace, rest, oblivion!

The figure of a man came from the shadows into the light on the bridge. He stopped opposite Margaret, came up to her and peered into the face of the crouching figure. There he saw agony written, and it touched him to the heart.

"My dear woman, you are suffering. Can I do anything to help you?"

She had been approached before by men at night, but this voice was altogether different. There was a genuine ring in it which reassured her; but still she did not answer.

"I would like to help you. What can I do?" continued the man.

"Nothing," she managed to say; "Nothing. No one can help me now. I am going to die."

The man set a grip he was carrying on the bridge and came closer to the girl.

"You must not talk like that. All this world is God's. He still lives and can bless you."

"God is dead," said the girl in a hoarse whisper. "The preacher just said something about the grave of God. God is dead, and some cruel, cruel monster controls the worlds and shuts up people in bottomless pits where they burn forever and ever. When God was alive, things were different, because God is love. My mother told me so when I was little—but that's a long time ago."

"Poor wandering soul," cried the man. "'Silver and gold have I none; but such as I have I give thee.'" Then he gently placed his hand on her head and blessed her. A warm glow entered her heart. It was a spark from the eternal fires of God, brought to her by one of his servants.

She arose to her feet and took his hands.

"Who are you?" she asked.

"I am a servant of Jesus Christ, a minister of his gospel, a missionary of the Church of Jesus Christ of Latter-day Saints."

"God bless you, God bless you," she cried, while the tears rolled down her cheeks.

Elder Harrison Ware hesitated what to do next. Then he

did something he had not yet done in his missionary experience.

Picking up his grip, he slipped his hand into the girl's arm and led her away.

"Come, take a little walk with me," he said; and she unresistingly went back with him across the bridge into the city. He led her through an unfrequented street, at the end of which they again reached the river. He talked to her cheerfully on the way. She did not answer, and the Elder soon found that she was clinging heavily to his arm.

"You are not well," he said to her; and we must find someone to take care of you for the night. Can you keep up for about a block farther?"

"I will try."

He took her into one of the poorer houses which in that part of the city faced the river. Good Brother and Sister Redden welcomed him and his strange charge and at once set to work to minister to the girl. They were poor in this world's wealth, but they had a goodly portion of the riches which God pours into the hearts of those who accept the gospel of Jesus Christ; and they were willing to share their wealth with any needy brother or sister.

"Keep her, and make her as comfortable as you can for the night," said Elder Ware. "I will go to Brother Jones and come back to see you all tomorrow."

The next day Margaret Lee felt quite strong again, but Sister Redden would not hear of her leaving them that day. They had a long talk together by the kitchen fire, and in the afternoon Elder Ware joined them. It was one of Margaret Lee's happiest days, a bright sunshiny spot among much dreary darkness.

Margaret found work again and boarded with the Reddens. The color came back to her face, and the strength to her limbs, while her blue eyes beamed with gladness from the newly found light which had arisen in her soul.

Some time after, Margaret went down into the river whose waters flowed under the bridge, and was baptized in the liquid element. She came forth a new creature in Christ with sins remitted according to the promise. Her heart was all aglow because the love of God permeated her whole being. No one entered the new life more fervently or with more thankfulness than did Margaret Lee.

REVELATION BY WORKS AND WORD.

BY A. WOOTTON.

"I don't believe in revelation," is an expression common enough in this age of boasted enlightenment and achievement, but it is difficult to conceive of any human knowledge that is not the result of revelation, either second-hand or direct from Deity. The learning of the schools is mostly second-hand knowledge, much of it having passed through many hands and consequently become much diluted by mere opinion.

The knowledge that is obtained from nature by experiment and observation is far superior to that generally taught in the schools; still many of the schools are now adopting the laboratory method of instruction—that is, the pupil is brought into contact with nature that he may gain knowledge at first hand rather than taking for granted the statements of teachers or books. But, says one, "What has all this to do with revelation?" The answer is, much; for, as the piece of sculpture is only the expression of thoughts formed in the mind of the artist before he struck the chisel, so are all the forms and phenomena of created things the expression of the thoughts of the Creator; and every thought or feeling aroused in the mind of a little child by observation, or in the mind of the most profound philosopher by investigation and experiment, is only a reproduction of the thought of deity expressed in a handwriting more definite and intelligible than the combined powers of all languages of earth.

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." (Psalm 19: 1-3.)

The astronomer's heart swells with the contemplation of the grandeur of the heavenly bodies, and he experiences delight in observing the perfect harmony, yet diversity, of their movements. God is revealing to him through an unmistakable form of expression some of the thoughts and feelings experienced by him "in the beginning." When viewing the wonders displayed in the chemical or physical laboratory or through the microscope, man is only beginning to learn the alphabet of that language through which God designs to reveal the thoughts he experienced in the acts of creation.

The melody and harmony produced by a proper arrangement and blending of musical sounds give joy to the cultivated ear, and cause wonder at the variety and sweetness produced thereby. When viewing the harmonious arrangement and blending of colors and the variety of form in the floral world, the human soul experiences a sense of extreme pleasure, which is intensified by cultivated power to interpret this language. The pleasant odor of flowers fills the soul with delight. All these are revelations to his children, in a slight degree, of the feelings Deity experienced when forming his plans, even before he carried the plans into execution and pronounced all things "good."

All the oral or written language on earth could never cause one to realize the scent of the rose, the colors of the rainbow, the taste of an orange, or the sound of a musical instrument. God's spoken words by his own voice or by the voices of angels or prophets, are often misunderstood, not through his inability to give expression to his will, but through our mental incapacity to comprehend, and the inefficiency of our language as a mode of expression for the thoughts of Deity; but his works are perfect modes of expressing his thoughts as far as man's capability to read them goes.

Language has been inadequate to convey fully to man the personality and attributes of God and his relation to the human family, as is witnessed by the diversity of opinion on these subjects even among professed Christians of our own time. As men, through the medium of spoken language, failed to comprehend God, he manifested himself personally to Abraham and to Moses, and, in the meridian of time, sent his Son, a member of the God-

head, to take upon himself a body of flesh and bones. He died, rose from the tomb, manifested himself to his disciples, demonstrated to them that he had taken up the identical body that was nailed upon the cross, and with this body ascended into heaven in their presence; and, although he declared, "He that hath seen me hath seen the Father," and Paul declared he was in the express image of the Father, still men will persist in declaring that God is without body, parts or passions. Such notions, fixed in the minds of the people for ages through the teachings of uninspired leaders, indicate plainly the necessity of a repetition in our day of concrete, visible revelation to disabuse the minds of mankind from these erroneous ideas, inasmuch as "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To meet this need, the Father and the Son both made themselves manifest to Joseph Smith, in bodily form, as two distinct, separate personalities, showing that they are not one in substance, but only in purpose, in design and in execution of the divine will.

After this manifestation Joseph Smith knew more of the personality of the Father and the Son than he could have known by reading volumes of written works on the subject, even if written by those who knew; for knowledge received from others by oral or written language is second-hand at best, and is only belief on the part of the hearer or reader; while those things that are revealed from the Creator, the source of all intelligence, become knowledge independent of the veracity of any intermediate person. The testimony that comes to the true believer through the Holy Spirit is positive to the one receiving it, but no language can convey that testimony to another—it must be experienced to be understood.

CAUSES LEADING UP TO THE REFORMATION.

BY LESTER MANGUM.

II.

(*Concluded.*)

During these long centuries of persecution, the church had held things in common. Their ceremonies had not been elaborate. The early Christians were simple followers of Christ. With the union of church and state, simplicity gave place to gorgeousness, especially in church architecture and church decorations. Bishops, instead of being the earnest teachers of their Master's will, became proud and arrogant dictators of the people's consciences. Pagan temples were used for Christian churches, and so tenaciously did the spirit of these places cling to them that the heads of the church became pagans in appearence, as well as in thought. All that was striking and gorgeous in the attire of the Pagan priests, was eagerly adopted by the Christian bishops. Not content to stop here, they made the ceremonies of the church correspond. "The confession of sins to the priest, the processions, the decoration of images, the prostrations before the priest, are all in their origin pagan observances.

"The pagans exhausted their art in reproductions of Venus and Cupid, mother and son. Christians now began to exhaust their art in paintings of Mary and the Christ, mother and son.

"The pagans deified certain superior mortals, and prayed to them. The Christians, seizing upon this practice to further conversion, tried to infuse spirit into the same moribund superstition,

and began to pray to men and women, dead and of reputed goodness, calling them saints.

"The pagans knelt before their images, adorned them with flowers, burnt incense before them, lighted tapers about them, carried them in processions, and made pilgrimages to them. The degenerate Christians began to do likewise.

"The pagan images had a habit of sweating at certain emergencies, nodding at others, oozing blood at others, and curing disease at others. It was not long before Christian images were found to possess similar powers.

"The pagans kissed their images, and kissed the toe of their high priest. Not only did the Christians adopt the pagan word pope, and install a priest in his office, but they also adopted the pagan custom of kissing his toe.

"The pagans prayed for the dead and believed in a purgatory. When they became Christian, the mass of the people discarded neither the custom nor the belief.

"The pagan shaved the head of the priest, and clad him in vestments. The Christians followed the same practices."

Christian feasts were substituted for pagan observances. If the time for the two feasts did not fall upon the same day, the pagan day was adopted to secure the readier acceptance of the substitute, the only change being in the name. The ancient Romans would on a certain day go to the banks of the Tiber and worship the river god. The Christians observed the same practice on the same day, but prayed to Christ instead.

The pagans worshiped the sun, the day of observance being the shortest in the year. The Christians wished to substitute a Christian ceremony, so they changed it from the worship of the sun to the Son of God. What event in his life should it mark? Why not his birth? But was that the day of his birth? Perhaps not, but that need make no difference. The priests gave out that the 25th of December was the day on which Christ was born,and the people accepted it. Over one thousand years after, scholars proved it false, but the custom still prevails.

There were four principal seats of authority in the early church: Rome, Constantinople, Antioch and Alexandria. Over each of these presided a bishop. As was natural, Rome being the

home of the emperor, its bishop had some little precedence. The people of Rome, however, put a slight upon Constantine on account of his plebeian birth on his mother's side, and in retaliation he removed the seat of government from the "Eternal City" to the banks of the Bosphorus, where he built the new capital, naming it Constantinople, in his honor. It might be interesting to add that the building of the city cost the labor of one hundred thousand workman for eight years.

While this weakened Rome politically, it gave her ambitious bishops the very opportunity they desired to build up that spiritual power which was afterwards known as the Papacy, and before which kings and emperors were to bow in humble subjection.

Rome and Constantinople were so far apart and means of communication were so primitive that the people of Rome grew to feel that they were practically separated from their ruler. They felt indeed that they were hardly his subjects. The bishops of Rome saw their opportunity and made the most of it. The people grew, through skillful management, to look up to the bishop of Rome as their oracle in things political as well as things religious. The system developed slowly but surely. Its first bold stroke was made by Ambrose, Archbishop of Milan, in the fourth century. The emperor Theodosius instigated a wholesale massacre against the citizens of Thessalonica, because, in a revolt, they had killed some of his guards. His high position guarded him from attack from the leading bishops, but not so with all. Ambrose stood firmly for what he considered the rights of the church, demanding that Theodosius confess his sin and seek absolution. The unequal contest was watched with great interest, by the followers of each side. At last Theodosius was forced to yield. The secret power of the church was beginning to be felt. It was the first signal victory for the church against the state, and the heralder of many that were to succeed. Ambrose had led out, and, as is usual, there were many followers.

By this time the political power of the Roman Empire was decidedly on the decline and the power of the church was as decidedly on the advance. In the fifth century, the bishop of Rome claimed precedence over all other bishops, and advanced in support of his claim, the Petrene theory. In effect it was this: Christ

gave the keys of the kingdom to Peter. He stood at the head of the Twelve and had been the first Bishop of Rome. At his death his power naturally descended to his successor. The keys of the kingdom were handed down as a legacy to the church. For awhile this authority had beeen allowed to fall into disuse, but Leo the Great revived it, and with such energy that it holds with unabated force to this day.

There was a continual struggle between the emperor in the east and the pope of Rome, as the bishop was now called; but the power of the former steadily declined while that of the latter was ever on the increase. To make matters still more complicated, there was a division on doctrine. The parties were known as the Orthodox and the Arian.

At this time western Europe was being overrun by migrating tribes of Goths. The barbarians were Christians of the Arian party, and they came in such numbers that the Orthodox party became alarmed. Several centuries before this, Clovis, king of the Franks, had embraced the faith of the Orthodox party, and now his people were the leading race in Europe. In the eighth century the pope asked the assistance of the Franks in checking the power of the Arians. They responded and were successful. From this time on, the pope looked to the Franks as the defenders of the faith, and he in turn acknowledged them as the head of political affairs. The compact was made more firm when Charlemagne ascended the Frankish throne. On Christmas day, 800, he was crowned emperor of the holy Roman empire, remaining also king of the Franks.

This was another union of church and state, but while Charlemagne lived the church was secondary in power. Under his successors, however, the church assumed the lead. The purpose of the union, as far as the church was concerned, was effected. The Arian party had been crushed and the power of the pope rose over its ruins.

In the eleventh century Hildebrand was pope, and Henry IV was emperor of Germany. Henry married against the wishes of the pope and was excommunicated. He was determined not to yield, but his subjects were such slaves to the superstitious power of popery that they dared not support their leader. At last he

was forced to yield. In company with his wife, his child and one friend, he crossed the Alps in the dead of winter, making his way to Rome where he presented himself before the pope for pardon and absolution. It had been a hard struggle for the mastery and Hildebrand was determined to make the most of his victory. For three days the penitent king was forced to stand barefooted in the snow. At last he was admitted to the august presence of the pope, when, after due signs of submission, he was received into the bosom of the church and reinstated on his throne. This was considered a great victory for the church, but the day was to come when it would react, and be one of the strong means in furthering the Reformation.

The pope from now on made and unmade kings at will. The papacy had a hungry desire and craving for power and riches, and was not over-conscientious in the methods employed in gaining the ends in view.

The church preached that at the end of the tenth century the world's history would be completed. As the time drew near, there were fearful forebodings in the hearts of all. The self-righteous ordered their ascension robes, carrying them with them wherever they went, believing that at the blessed moment they would be caught up by the heavenly hosts to dwell in paradise. Urged on by the church, the people were convinced of the uselessness of this world's goods, and, in fact, that they would serve as a weight to keep them from entering the next. Of course there was only one thing to do. The dross was to be given to the church. The church appointed her receivers and all went "merrily as a marriage bell." The church thus became very wealthy, but not wealthy enough. Besides, the world had not come to an end, and the people might want their property back again. What was to be done? The question is answered by the history of the crusades.

The infidels ruled the holy land. There popery held no sway. Such a condition of affairs must not exist. It was a challenge to the power of the church. The preaching of the crusades was the result.

The nobles lacked the necessary cash for such an enterprise. How should they secure it? The church was charitable and came to their assistance, by giving one dollar in cash for many dollars

in landed property. She accomplished two purposes by one stroke —the equipment of the army of invasion,and the enormous increase of her own wealth and power.

The next question was, how should the rank and file be secured? It was a church movement, trust the church for its execution. Criminals were pardoned, if they would join the army of the cross. Debtors'obligations were cancelled,and sins were forgiven and blotted out from the book of remembrance. Soldiers who died fighting for the cross immediately found refuge in paradise. In the hour of need, if it should ever come, hosts of angels, so it was declared, would fight on the side of the soldiers of Christ. The last two promises were borrowed from the teachings of Mohammed; but they served the purpose. All this the ecclesiastics promised to the crusaders, and they believed. Such was the power of the church!

The crusades failed; the promises of the church failed, and men were forced to think. But thought was sluggish, and hampered at every step by superstition. The few that came to conclusions dangerous to the church were soon disposed of as we shall now see.

The first reform movement originated in England in 1438, under the influence of John Wycliffe. He held views different from those held by the pope. He saw prevailing abuses in the church and attacked them with all his might. He tried to reform the church from within. This was an impossibility, and he failed. Neither he nor his followers, the Lollards, could escape the long arm of the pope. But investigation had begun, and it was not to be uprooted so easily. Moreover, the seed had taken root on the continent, and Jerome of Prague and John Huss were the next reform leaders. They preached boldly and successfully. The pope in great alarm began to realize that his monopoly of holiness was being assailed. Something must be done, and at once, to check the spread of heresy.

Jerome and Huss were summoned, under promise of safe conduct, to appear at the council of Constance. They came, were tried for heresy and convicted. Regardless of the promise made to them, they were burned at the stake. They also had tried to reform the church from within. It was the second attempt and the second failure. The leaders were killed but the movement went on.

It next sprang up in the city of Florence, with Savonarola as

its champion. He preached against the reigning house of Florence, the Medicis, and they were banished. He preached against the low condition of morals and they were reformed. He preached against the pride of riches; the love of fine raiment and bright jewels; and the wealthy cast their fine silks and jewels at his feet. He next attacked the vices of literature, and the writers of amatory verse and lascivious books burned their productions in his presence. Little children paid their tithes and offerings.

The movement could not stop here. Savonarola attacked the church in general and held up for comparison her pristine purity. The profligate Borgia sat on the papal throne, and so the crusade against the impurities of the church proved the reformer's overthrow. Papal thunders shook the foundations of the reform structure, and it fell. Savonarola was deserted by his former friends, tried for treason to the church, made to confess that he had prophesied against it, and was convicted. To the last he declared his belief in the church, denying heresy. But he had dared to attack the pope, and he too suffered death by fire. His was the third reform movement from within and the third failure.

Alexander VI squandered the papal revenues in riotous living and rich legacies to needy relatives and favorites. His successor Julius II, known as the "warrior pope," emptied the treasury in support of his political policy. So, when his successor, Leo X, came to the throne and was desirous of completing St. Peter's cathedral, it was necessary to devise some means whereby to refill the depleted coffers of the church.

The device hit upon was an ingenious one, to say the least. Leo made use of the Catholic doctrine of supererogation. It is to this effect: one drop of Christ's blood is sufficient to atone for the original sin of the world. The rest he left as a legacy to the church, by it to be vicariously applied for the wiping out of individual sins and the upbuilding of the church in general. By the same law, it was held possible for man to live a more righteous life than was necessary for his own salvation. In such a case, the overplus of his good works went to swell the moral treasury of the church. The world at large was not supposed to know the exact amount of such capital on hand, so if emergency demanded the stock might be watered.

With such unlimited moral treasure at his command, and with multitudes of eager purchasers, Leo felt that there was no further need of trouble or delay, so he commenced his famous sale of indulgences. "Go ye into all the land and sell licenses to commit sin," was the sum and substance of the instructions which he gave to his commissioners.

The right to canvass Germany was given to Albert, Elector of Metz. He and Leo were to share the proceeds equally. Albert selected as his agent in this highly lucrative business, John Tetzel, a Dominican monk. Forth he went, prepared to sell forgiveness for sins, past, present, and future.

It is related that one man who was able to appreciate the hideous side of the traffic, approached Tetzel one day to buy an indulgence for sin intended. Upon being questioned, it was divulged that the person he was to rob—for such was the crime intended—was both rich and of high church standing. Nevertheless, Tetzel was willing to sell if the would-be-robber was able and willing to pay handsomely for the privilege. This he did, and left for the field of action with his paper bearing the great seal of Rome.

A few days after this, Tetzel was threading his way through a dark forest in company with his strong box which was well filled. In the deepest recesses of the woods, he was waylaid and robbed. The thief made no attempt to escape, was arrested and placed on trial. When asked for his defense, he calmly submitted his indulgence procured from Tetzel who represented the Pope himself. There was nothing to do but acknowledge the invalidity of the sale or acquit the man. He was acquitted. In this neighborhood lived the foremost theologian of the age. He was by nature a reformer. The unholy traffic carried on by Tetzel roused all that was antagonistic in him, and he began his war against the pope. That man was Martin Luther.

On the night of October 31, 1517, Luther walked through the streets of Wittenberg alone, and nailed to the church door a series of propositions, ninety-five in number, which may be regarded as the corner-stone of the Reformation. In substance the seventy-five propositions set forth:

"That true repentance for sin ends only with life:

"The pope can remit no penalty which he has not imposed.

"No man can be saved from divine punishment by the pope's pardon.

"The laws of ecclesiastic penance should be imposed upon the living and not upon the dead.

"The pope has no power over souls in purgatory.

"If the pope can release souls from purgatory, he should do so out of pity and mercy, and not for money.

"Sins are not forgiven without repentance.

"True repentance brings pardon from on high without price."

Luther strongly and successfully maintained from the pulpit the points he advocated. "The soil, moreover was ready for the seed. The man and the hour had at last met. The lives, teachings, and works of Wycliffe, Huss, Jerome, Renchlin, Hutten, and Erasmus had prepared the minds of men for great changes."

That was the spiritual side of the question; but with those influences alone it could not have succeeded. The higher Germans were awakening to the fact that Rome was literally robbing them of all their surplus cash. Once gone, it never returned. Papal courtiers made sport of the rude German at the court of Rome, choosing him for the butt of their ridicule. The Germans were proud and could resent an injury, and they had not forgotten the humiliation a former emperor had suffered at the hands of papal arrogance, when he had been compelled to stand barefooted in the snow for three days to secure absolution. This all reacted now against the power at Rome, and Luther found willing support from the hands of some of the German princes.

It does not appear that Luther at first intended to do more than try to reform prevailing abuses; but the tide of circumstances swept him on. Of course, he became at once the object of papal solicitude, and was summoned before the Emperor Charles V, who was a staunch Catholic, to answer to the charge of heresy. He went as Jerome and Huss had gone before him, but times were changed; and those who favored treating him as other reformers had been treated, found it would not be a safe plan to adopt. He was therefore turned loose, and the reformation from now on was an assured victory. Luther soon severed all connections with the mother church, and became the recognized head of the new faith known as Protestantism.

To sum up briefly the points aimed at in this lecture: Pressure

from without keeps a solid body intact, and compresses even a loose organism into compactness. As long as such a condition existed, the inner purity of the primitive church remained unsullied. But the time came when church and state were combined. The ruler of one became the head of the other, and spiritual affairs were so interwoven with politics that only the spirit of the latter remained. The truth had been given to the world, however, and it was not to be crushed out entirely. In glimpes it was revealed to those who sought it here and there. Such seekers were Wycliffe, Huss, Jerome, Savonarola, and Luther. The first four died for the principles they advocated, and their deaths were not in vain. Each effort paved the way and prepared for the next.

The popes became arrogant and greedy for spiritual and temporal power, and made promises which fell to the ground. Idolatry crept in, in the form of image and relic worship. Then came the time when old fallacies were exploded, and the popes were proved fallible. Men had begun to think for themselves, and out of such thinking grew the Reformation.

A CONTRAST.

Unthinking, idle, vain and young,
I talked and laughed, and danced and sung,
And, proud of health, of freedom vain,
Dreamed not of sorrow or of pain,
Accounting, in my hours of glee,
The world was only made for me.

But when the days of sorrow came,
And sickness wrecked my languid frame;
When folly's vain pursuits were o'er,
And I could sing and dance no more,
It then occurred how sad 't would be
Were this world only made for me.

Princess Amelia.

CUPID INTERVIEWED.

(Written for the Era.)

BY BISHOP O. F. WHITNEY.

Stay, Cupid, tell me—What is love?
"'Tis something like a tree—
'Known by its fruits,' I fancy, sir.
And think you will agree."

What are its fruits—sweet words and smiles?
"Nay, these its blossoms are,
The promises of fruit to come,
It may be near or far."

And what are broken promises?
"Frost-bitten buds, of course;
Then sweet words change to bitter ones,
And smiles to frowns, or worse."

And letters—notes—love's messages?
"Oh, letters are but leaves,
Whereof the swain disconsolate
Hope's chaplet fondly weaves."

If letters looked for never come,
What must I then suppose?
"Your tree is barren—dead—or in
Another's garden grows."

Hold! What of kisses soft and warm?
"I really could'nt say—
I never deal with metaphors
When kisses come my way.

"But still I answer—Love, true love
Is very like a tree;
The longer grown the stronger grown,
Where'er that growth may be.

"Such love is not ephemeral,
It dies not with the day;
It's flowers are heavenly immortelles,
It teems with fruit alway.

"But soul with soul must sympathize,
As sun and soil agree,
Or there shall come nor fruit nor flower;
For love is like a tree."

THE LIFE AND LABORS OF SIDNEY RIGDON.

BY JOHN JAQUES, ASSISTANT CHURCH HISTORIAN.

IV.

On Sunday, July 25, 1841, Elder Sidney Rigdon preached a general funeral sermon, designed to comfort and instruct the Saints, especially those who had been called to mourn the loss of relatives and friends. He was followed by President Joseph Smith, illustrating the subject of the resurrection.

At a special conference at Nauvoo, August 16, President Rigdon made some "appropriate remarks on speculation," and on November 1, he resigned his seat in the city council, on account of ill health. Joseph baptized Sidney in the font in behalf of his parents, December 28.

On the 12th of May, 1842, Joseph dictated a letter to Sidney, "concerning certain difficulties or surmises which existed." The next day Joseph received a letter in reply. In the evening, Joseph, accompanied by Elder Willard Richards, had an interview with Elder Rigdon, at the post office, "concerning certain evil reports, put in circulation by Francis M. Higbee, about some of Elder Rigdon's family and others; much apparent satisfaction was manifested at the conversation by Elder Rigdon."

In the Nauvoo *Wasp* of July 23, Sidney Rigdon says: "As there seems to be some foolish notions that I have been engaged with J. C. Bennett, in the difficulties between him and some of the citizens of this place, I merely say in reply to such idle and vain reports that they are without foundation in truth."

Elder Rigdon called Elder William Clayton into his office, October 5, and told him that Judge Douglass had said, at Carthage, that he had ascertained that Governor Carlin had intentionally issued an illegal writ to get Joseph to Carthage, where he might be acquitted by *habeas corpus* before Judge Douglass, and then be arrested by a legal writ, as soon as released under the illegal one, and be seized by waiting emissaries and borne away to Missouri, without further ceremony.

On the 7th, Elder Elias Higbee stated similar things, and that he had heard that many Missourians were going into Illinois, to endeavor to take Joseph. On hearing these things, Joseph said, "It is more and more evident that Carlin is determined to have me taken to Missouri, if he can."

In answer to a letter of the 17th, Justin Butterfield, on the 20th, wrote from Chicago to Sidney Rigdon upon the illegality of the requsition made by the Governor of Missouri upon the Governor of Illinois for the surrender of Joseph Smith, on the charge of being an accessory to the shooting of Governor Boggs. Mr. Butterfield said he had no doubt that the supreme court of Illinois would discharge Joseph upon *habeas corpus*.

In a letter to Horace R. Hotchkiss, Esq., November 26, Joseph wrote:

> In regard to your having written to me some few weeks ago, I will observe that I have received no communication from you for some months back. If you wrote to me, the letter has been broken open and detained, no doubt, as has been the case with a great quantity of letters from my friends of late, and especially within the last three months.
>
> Few if any letters for me can get through the post office in this place, and more particularly letters containing money, and matters of much importance. I am satisfied that S. Rigdon and others connected with him have been the means of doing incalculable injury, not only to myself, but to the citizens in general; and, sir, under such a state of things, you will have some idea of the difficulties I have to encounter, and the censure I have to bear through the unjust conduct of that man and others, whom he permits to interfere with the post office business. Having said so much I must close for the present.

Concerning going to Missouri, Joseph said, December 28:

> Let the government of Missouri redress the wrongs she has done to

the Saints, or let the curse follow them from generation to generation until they do. When I was going up to Missouri, in company with Elder Rigdon and our families, on an extremely cold day, to go forward was fourteen miles to a house, and backward nearly as far.

We applied to all the taverns for admission in vain; we were "Mormons," and could not be received. Such was the extreme cold that in one hour we must have perished. We pleaded for our women and children in vain. We counseled together, and the brethren agreed to stand by me, and we concluded that we might as well die fighting as freeze to death.

I went into a tavern and plead our cause to get admission. The landlord said he could not keep us for love or money. I told him we must and would stay, let the consequence be what it might; for we must stay or perish. The landlord replied, "We have heard the Mormons are very bad people; and the inhabitants of Paris have combined not to have anything to do with them, or you might stay." I said to him, "We will stay; but no thanks to you. I have men enough to take the town; and if we must freeze, we will freeze by the burning of these houses." The taverns were then opened, and we were accommodated, and received many apologies in the morning from the inhabitants for their abusive treatment.

John C. Bennett wrote to Sidney Rigdon and Orson Pratt, from Springfield, Illinois, January 10, 1843, showing that he (Bennett) was endeavoring to have Joseph rearrested and taken to Missouri. In connection with this circumstance Joseph said, "I would just remark, that I am not at all indebted to Rigdon for this letter, but to Orson Pratt, who, after he had read it, immediately brought it to me."

There was a time of rejoicing and congratulation on the release of Joseph from arrest at Carthage; and on the 18th, concerning a party at his house, he says:

I then read John C. Bennett's letter to Mr. Sidney Rigdon and Orson Pratt, of the 10th inst, and told them that Mr. Pratt showed me the letter. Mr. Rigdon did not want to have it known that he had any hand in showing the letter, but wanted to keep it a secret, as though he were holding a private correspondence with Bennett; but as soon as Mr. Pratt got the letter, he brought it to me, which proves that Mr. Pratt had no correspondence with Bennett, and had no fellowship for his works of darkness.

Joseph says, February 11: "This day had an interview with Elder Rigdon and his family, they expressed a willingness to be saved; good feelings prevailed, and we again shook hands together." The same day Sidney Rigdon was elected city attorney. On the 13th, he "gave a brief history of our second visit to Jackson County, Missouri." Joseph also received a letter from Sidney about William H. Rollison wanting to get the Nauvoo post office, and inclosing petition in opposition to Rollison. Sidney Rigdon, postmaster, wrote to Alfred Edward Stokes, on the 19th, deprecating and denying the many false stories circulated concerning the Saints.

Sidney Rigdon's physical constitution appeared to have been not very strong, and his sufferings in Kirtland and Missouri from the mobs evidently had somewhat weakened his mind as well as his body. Although Joseph thought much of him and was ever kindly disposed towards him, yet, at times at least, Joseph evidently could not place full confidence in him. Nor could some other brethren. Consequently, on March 27, Joseph wrote to him as follows:

DEAR SIR:—It is with sensations of deep regret and poignant grief that I dictate a few lines to you this morning, to let you know what my feelings are in relation to yourself, as it is against my principles to act the part of a hypocrite or to dissemble in anywise whatever with any man. I have tried for a long time to smother my feelings and not let you know that I thought you were secretly and underhandedly doing all you could to take advantage of and injure me; but whether my feelings are right or wrong, remains for eternity to reveal.

I cannot any longer forbear throwing off the mask and letting you know of the secret wranglings of my heart, that you may not be deceived in relation to them, and that you may be prepared, sir, to take whatever course you see proper in the premises.

I am, sir, honest, when I say that I believe and am laboring under the fullest convictions that you are actually practicing deception and wickedness against me and the Church of Jesus Christ of Latter-day Saints; and that you are in connection with John C. Bennett and George W. Robinson in the whole of their abominable practices, in seeking to destroy me and this people; and that Jared Carter is as deep in the mud as you, sir, are in the mire, in your conspiracies; and that you are in the exercise of a traitorous spirit against our lives and interests, by combining with our enemies and the murderous Missourians. My feelings, sir, have been wrought upon to a very great extent, in relation to your-

self, ever since soon after the first appearance of John C. Bennett in this place. There has been something dark and mysterious hovering over our business concerns, that are not only palpable but altogether unaccountable, in relation to the post office. And, sir, from the very first of the pretentions of John C. Bennett to secure to me the post office, (which by-the-bye, I have never desired, if I could have justice done me in that department, without my occupancy,) I have known, sir, that it was a fraud practiced upon me, and of the secret plottings and connivings between him and yourself in relation to the matter the whole time, as well as many other things which I have kept locked up in my own bosom. But I am constrained, at this time, to make known my feelings to you.

I do not write this with the intention of insulting you, or of bearing down upon you or with a desire to take any advantage of you, or with the intention of laying one straw in your way detrimental to your character or influence, or to suffer anything whatever that has taken place, which is within my observation or that has come to my knowledge to go abroad, betraying any confidence that has ever been placed in me. But I do assure you, most sincerely, that what I have said I verily believe; and this is the reason why I have said it—that you may know the real convictions of my heart, not because I have any malice or hatred, neither would I injure one hair of your head; and I will assure you that these convictions are attended with the deepest sorrow.

I wish to God it were not so, and that I could get rid of the achings of my heart on that subject; and I now notify you that unless something should take place to restore my mind to its former confidence in you, by some acknowledgments on your part, or some explanations that shall do away my jealousies, I must, as a conscientious man, publish my withdrawal of my fellowship from you to The Church, through the medium of the *Times and Seasons*, and demand of the conference a hearing concerning your case; that on conviction of justifiable grounds, they will demand your license. I could say much more, but let the above suffice for the present.

Yours, in haste,

JOSEPH SMITH.

Sidney answered Joseph's letter the same day, expressing surprise at its contents. He denied having any collusion with John C. Bennett, or others, or giving him any countenance in regard to the post office, or any other troubles. Bennett had threatened Sidney if he did not cease aiding Joseph, and had made a violent attack upon him (Sidney) in a speech at St. Louis. Sidney's letter is too lengthy for insertion here. In it he said: "Now, on the broad scale, I can assert in truth, that with myself and any other

person on this globe there never was nor is there now existing anything privately or publicly to injure your character in any respect whatever; neither has any person spoken to me on any such subject. All that has ever been said by me has been said to your face, all of which you know as well as I."

"I do consider it a matter of just offense to me to hear about Bennett's assisting me to office. I shall have a lower opinion of myself than I now have when I think I need his assistance."

At the general conference, April 6, on the floor of the Temple, Nauvoo, when Elder Rigdon's name was presented as counselor to President Smith, Elder Rigdon said the last time he attended conference was at the laying of the corner stones of the temple. He had had poor health since, and had been connected with most forbidding circumstances, resulting in "some feelings." He had never had a doubt of the work. He had told his family to guard against that fellow, Bennett, for some time he would attempt to make a rupture among the people. Elder Rigdon had just received a threatening letter from Bennett to the effect that if he (Rigdon) did not change his course, he should feel the force of Bennett's power. As he (Rigdon) had an increase of health and strength, he desired to serve the Church in any way possible.

Dimick B. Huntington asked what he meant when he said Bennett was a good man, and when he called him a perfect gentleman. Elder Rigdon said he did not recollect it, and Dimick must have been mistaken. Dimick said he knew he was not.

The vote to sustain Rigdon was put and carried unanimously.

At the conference the next day (7th), while the choir was singing, President Joseph Smith remarked to Elder Rigdon, "This day is a millennium within these walls, for there is nothing but peace," showing that Joseph was inclined to accept Rigdon's professions. But that condition did not last long.

Joseph said on Thursday, April 20, "Elder Rigdon received a letter last Sunday, informing him that the Nauvoo post office was abolished. He foolishly supposed it genuine, neglected his duty, and started for Carthage to learn more about it, but was met by Mr. Hamilton, an old mail contractor, who satisfied him it was a hoax; and he returned home, and the mail arrived as usual today."

On the 9th of May, Joseph, Sidney, P. P. Pratt, John Taylor,

Wilford Woodruff, and about a hundred others, gentlemen and ladies, took a trip on the *Maid of Iowa*, on the Mississippi River.

On the 1st of July, on investigation of writ of *habeas corpus*, in the municipal court of Nauvoo, in the case of Joseph Smith, Sidney Rigdon gave lengthy testimony concerning the Missouri troubles. On the same day, Sidney acted as moderator at a public meeting of the citizens of Nauvoo in the Assembly Hall, "in relation to the late arrest of General Joseph Smith."

On Sunday afternoon, August 13, at the stand, President Joseph Smith made the following remarks:

"We have had certain traders in this city, who have been writing falsehoods to Missouri; and there is a certain man in this city who has made a covenant to betray and give me up to the Missourians, and that, too, before Governor Carlin commenced his persecutions. That man is no other than Sidney Rigdon. This testimony I have from gentlemen from abroad, whose names I do not wish to give.

"I most solemnly proclaim the withdrawal of my fellowship from this man, on condition that the foregoing be true; and let the Saints proclaim abroad, that he may no longer be acknowledged as my Counsellor; and all who feel to sanction my proceedings and views will manifest it by uplifted hands.

"There was unanimous vote that Sidney Rigdon be disfellowshiped, and his license demanded."

At the stand, on Sunday, 20th, Sidney Rigdon read a copy of a letter, to show the people that he was not guilty of treachery.

On Sunday morning, 27th, at the stand, Joseph said: "Two weeks ago today, something was said about Elder Sidney Rigdon, and a vote was taken to disfellowship him, and to demand his license on account of a report brought by Elder Hyde from Quincy." He then read a letter from Thomas Carlin to Sidney Rigdon in answer to one from him. The nature of Carlin's letter was to shield Sidney from imputations of unfaithfulness to Joseph, who then said, "The letter is one of the most evasive things, and carries with it a design to hide the truth."

At conference, October 7, "Elder Sidney Rigdon addressed the conference on the subject of his situation and circumstances among the Saints. President Joseph Smith addressed the conference, inviting an expression of any charges or complaints which the

conference had to make. He stated his dissatisfaction with Elder Sidney Rigdon as a counselor, not having received any material benefit from his labors or counsels since their escape from Missouri. Several complaints were then brought forward in reference to his management in the post office; a supposed correspondence and connection with John C. Bennett, with ex-Governor Carlin, and with the Missourians, of a treacherous character; also his leaguing with dishonest persons in endeavoring to defraud the innocent. President Joseph Smith related to the conference the detention of documents from Justin Butterfield, Esq., which were designed for the benefit of himself (President Smith), but were not handed over for some three or four weeks, greatly to his disadvantage; also, an indirect testimony from Missouri, through the mother of Orin P. Rockwell, that said Rigdon and others had given information, by letter, of President Smith's visit to Dixon, advising them to proceed to that place and arrest him there. He stated that, in consequence of those and other circumstances, and his unprofitableness to him as a counselor, he did not wish to retain him in that station, unless those difficulties could be removed; but desired his salvation, and expressed his willingness that he should retain a place among the Saints. Elder Sidney Rigdon pleaded, concerning the document from Justin Butterfield, Esq., that he received it in answer to some inquiries which he had transmitted to him; that he received it at a time when he was sick, and unable to examine it; did not know that it was designed for the perusal and benefit of President Joseph Smith; that he had consequently, ordered it to be laid aside, where it remained until inquired for by Joseph Smith. He had never written to Missouri concerning the visit of Joseph Smith to Dixon, and knew of no other person having done so. That concerning certain rumors of belligerent operations under Governor Carlin's administration, he had related them, not to alarm or disturb any one; but that he had the rumors from good authorities, and supposed them well founded. That he had never received but one communication from John C. Bennett, and that of a business character, except one addressed to him conjointly with Elder Orson Pratt, which he handed over to President Smith. That he had never written any letters to John C. Bennett."

The next day, Sunday, 8th, "Elder Rigdon resumed his plea of

defense. He related the circumstances of his reception in the city of Quincy, after his escape from Missouri—the cause of his delay in not going to the city of Washington, on an express to which he had been appointed; and closed with a moving appeal to President Joseph Smith, concerning their former friendship, associations, and sufferings; and expressed his willingness to resign his place, though with sorrowful and indescribable feelings. During this address, the sympathies of the congregation were highly excited."

Elder Almon W. Babbitt and President William Law spoke in defense of Sidney, Elder Babbitt stating that Esquire Johnson exonerated Elder Sidney Rigdon from the charges or suspicion of having had a treacherous correspondence with ex-Governor Carlin.

President Joseph Smith explained the supposed treacherous correspondence with ex-Governor Carlin, and expressed entire lack of confidence in Sidney's integrity and steadfastness, judging from past intercourse.

President Hyrum Smith advocated the exercise of mercy toward their fellows, and especially towards their aged companion and fellow servant in the cause of truth and righteousness, whereupon, on motion by William Marks, the conference voted that Elder Sidney Rigdon be permitted to retain his station as counselor to the First President.

President Joseph Smith arose and said: "I have thrown him off my shoulders, and you have again put him on me; you may carry him, but I will not."

EXPERIENCES IN THE LIFE OF PRESIDENT WILFORD WOODRUFF.

BY ABRAHAM O. WOODRUFF, OF THE QUORUM OF TWELVE APOSTLES.

THE FIRST FRUITS FOR ZION FROM THE SOUTH—IMPRESSIONS OF KIRTLAND.

II.

On the 2nd day of September, 1836, general conference was held at Damon Creek, Calloway County, Kentucky, at which Apostle Thomas B. Marsh, who was then president of the twelve apostles, presided. All the branches of Tennessee and Kentucky were represented. In the records of the Tennessee conference, is a list of names of brethren who contributed to Elder Woodruff, who was to be released from his Southern States mission and was about to leave for Kirtland, the sum of $76.35. This was to supply his necessities. He had assisted President Marsh in obtaining fifteen hundred dollars from the brethren in the south to buy lands in Missouri for The Church: and it was at this time that an additional fifty dollars was given him by the brethren which amount he sent with President Marsh, who was to enter forty acres of land for him in Missouri.

Elder Woodruff left on September 19, for Kirtland. He says:

"It is a day long to be remembered by me and others, in consequence of the interesting scenes transpiring with the Saints of God in the south. Isaiah and other ancient prophets testify to us of the great events of the last days; especially of the literal gathering of Israel. They say the Saints shall gather from the east and from the west, and that the

north shall give up and the south keep not back. This interesting day had now arrived when some of the Saints of God in the south began to take their families, their wagons, their oxen, their horses, their tents and their armor and like the children of Israel move toward Zion according to the commands of God."

The company breakfasted at Brother Camp's, then repairing to the bank of a stream, where prayer was offered, President Marsh led a young man into the waters of baptism. Coming up out of the water, the young man was confirmed on the banks of the stream under the hands of Elders Marsh, Patten and Grooves. After that, a touching scene was enacted: "We all stood upon our feet," writes Elder Woodruff, "and received great blessings confirmed upon our heads with uplifted hands, of the three above-named brethren, President Marsh being speaker."

Bidding good-by to their friends, they "set their faces as a flint towards Zion." The company consisted of four families with the elders, as follows: Lewis Clapp and family, Albert Petty and family, and Benjamin Clapp and family, with Elders Boydston and Cathcart, the former being chosen leader. The company were principally the first fruits of Elder Woodruff's ministry. There were twenty-two in all, six male, and five female members with ten children and a servant. He expresses that solicitude for their welfare that is characteristic of a father for his children—the sentiment that was always uppermost in his heart ever after for the Saints of God. He makes the page of his journal fairly express the elation he felt, while he rode with them the first day's journey to the south fork of Mayfield, at seeing "this company of faithful Saints move forward on their journey in good spirits and with joy." At this place, they camped for the night, and after pitching their tents, he addressed the assembled pilgrims from the tent of Albert Petty.

He says: "I arose to address them, and although the rain descended in torrents, so that we were wet through, yet my soul was vibrated and filled with emotions and feelings of no ordinary nature. I endeavored to lay before them the worth and value of the cause they were engaged in; and that they were the first in fulfilling the prophets who spake of the south keeping not back; and that it would be recorded in the archives of heaven that they

were the first fruits of the south who had spread their tents for Zion." He also instructed them in the practical affairs of how to travel and how to behave. As in all subsequent labors among the people of God, he pointed to the spiritual and the temporal in harmonious combination as being the proper course for the Saints to walk in. Elders Boydston, Cathcart and Clapp followed, speaking "in the spirit of God and the feelings of deepest interest." Then they all kneeled in prayer, "and I addressed the throne of grace imploring the mercy of God to rest upon the camp, that they might all reach Zion in peace."

Under date of November 25, 1836, Elder Woodruff gives the following as his impression of Kirtland, its temple and people:

"I took the parting hand with Elder Shirwood. I then set out in company with Elder Smoot, on foot in a hard snow storm for Kirtland. We came in sight of the temple, before we reached the village, this being the first sight I ever had of the house of the Lord. I exclaimed, 'I behold the glory of the Lord and the covering.' We soon entered the village, and spent one of the happiest days of my life in visiting the house of the Lord, and the President's and the elders of The Church. I was truly rejoiced again to strike hands with President Joseph Smith, and many other beloved Saints of God who are rolling on his mighty work. I had been separated from them about two and a half years. I was filled with joy with the privilege of again striking hands with Elder Warren Parrish and also in being made acquainted with his companion, Sister Parrish. There is an enjoyment in meeting our brethren and companions in tribulation that the world knows not of, because it flows from a celestial source.

"After spending a short thime in conversation with friends, a more important scene was now to open to my view than kings ever saw or princes ever knew, in this generation, which was to visit the temple of the Lord and behold its contents.

"Elder Smoot and myself visited each apartment of the house accompanied by Elder Warren Parrish. I must confess the beauties of the interior are indescribable. When I entered the threshold of the house and entered the lower room, there was a great feeling of solemnity, if not of awe, which immediately overwhelmed me. I felt indeed as if my footsteps were in the temple of the Lord. We then visited the upper rooms, and there viewed four Egyptian mummies: and also the Book of Abraham, written with his own hand. Not only the hieroglyphics, but also many figures that this precious treasure contains are calculated

to make a lasting impression upon the mind. Our visit at the temple ended. We next called at the bank and the printing office.

* * * * * * * * * *

"Two and a half years since, I left Kirtland, with my brethren in their poverty, to go forth to visit our brethren in tribulation in Zion. Then our brethren in Kirtland were poor, and despised. * * * How changed the scene! Now I behold, a cheerfulness beaming from every countenance that indicates prosperity. The noise of the ax and the hammer are heard, and there are walls and dwellings newly erected all around. * * * God is with them, and his temple stands in honor of his kingdom."

FORGIVENESS.

To forgive a man in any circumstances costs us nothing. Say that he has defrauded me, injured my reputation, attempted my life; and suppose such an enemy in my power, what does it cost me to forgive him? Let us see:—To reduce him to poverty, would make me no richer; to destroy his peace, would not restore my own; to hurt him, would not heal me; or to cast a blot on his reputation, would restore no lustre to my name; to take his life, saying, "nothing smells so sweet as the dead body of an enemy," would not insure me against the stroke of death, nor lengthen my life by a single hour.

It is a happy memory that remembers kindness and forgets offenses. It is far more noble to conquer one's passion, than to crush a foe; and sweeter than gratified revenge, are his feelings, who, when his enemy hungers, feeds him; when he thirsts, gives him drink. In so doing, man exhibits somewhat of the nature, and tastes something of the happiness, of God.

A TRIP SOUTH WITH PRESIDENT YOUNG IN 1870.

BY C. R. SAVAGE.

II.

Leaving Beaver, our road led up a long canyon, amid pinyon pine and cedar, thence to Buck-board Springs where a military escort from Parowan awaited us. After watering and feeding our animals, we moved on to Paragoonah, receiving there a warm reception. The Sunday School children, with a brass band, were out in full force. By the time we reached Parowan, the procession was quite formidable, and thus with waving flags and joyous music, the tried and true leader of the "Mormon" people was welcomed to the pleasant city of Parowan, one of the oldest in the southern part of Utah, and also one of the prettiest, containing neat homes and well-arranged surroundings.

Many of the old Indians were there to see "Bigam," as they called him; he had a dispute to settle among them, which he did to their satisfaction. They said he never talked "forked," always "straight." Many of the Nauvoo veterans were there also. Each one wished to go over the story of the exodus from Nauvoo, until the President was nearly talked to death. The house was besieged by visitors all day.

Just how the President was always able to talk on matters that his listeners most desired to hear, I never learned, but there were times when he seemed to be more than usually apt, and often amusing when giving counsel on home topics, and exposing the petty tricks of some who were not honest in their dealings. A man with a sack of ore came to see the President. He described

its wonderful richness in glowing terms. The president listened attentively, and when the man had finished, remarked: "Brother ——— if you have a good thing in view, take care of it." This was all the encouragement he got in his mining operations.

Some men who delight in saying mean things about President Young, say that he opposed mining and the development of the country, and make other uncomplimentary remarks about him. This is a misrepresentation of him. It is, however, true that he remarked: "A poor farmer makes a poor miner," meaning that if a man was a farmer he would better stick to his farm than run away to the hills and prospect. He knew that it took brains and ability of a high class to mine successfully. Brigham Young was right. As to his desire to develop the resources of the country, he always stood head and shoulders above all his critics.

Leaving Parowan we went on to Cedar City, but before we reached it, a military escort of cavalry met us; they were all well-mounted and equipped. They formed into line and preceded the company into Cedar. I often thought, "who among the popular men in the States would be treated with more homage and genuine attention in moving from place to place than the prophet and leader of the unpopular Latter-day Saints!" I was conceited enough to believe that none of the popular men of that time had as many genuine friends as Brigham Young. I am satisfied that hundreds were ready to stand between him and death, and were ready to sacrifice their lives to save his, if it were necessary.

The ruins of the old smelter erected to make iron from the mountains of rich ore in sight of Cedar City, were shown to me; also an old iron bell made of the iron. The complaint made was that it was so magnetic they did not know how to treat it. But it will be done; the foundation for the great iron works yet to come was laid by the pioneers years ago.

It is in such matters that the genius of a founder of nations is seen in the life of Brigham Young; he never stopped to ask, "Will it pay?" "Is it necessary?" was his query. In every city, town and hamlet in Utah, his creative brain proposed many industries that aimed to give labor, and develop resources previously unnoticed. Much of his talk in every place was directed to show the unrealized possibilities before the people, the needed improvement in their

lives and the cultivation of the better qualities of their natures. I never heard him take a text from the Bible except once. Brother Brigham did not believe in loud laughter; he seldom more than smiled, and rarely repeated jokes to provoke laughter. President Garfield once advised a noted politician never to make people laugh, saying that the popular appreciation of a public man was lessened when he sought to make them laugh rather than to think.

The next stop was at Kannara, the highest settlement on the route, located on the rim of the basin—elevation nearly seven thousand feet—a cold and cheerless place. Near by, the water runs on the south to the Pacific ocean, while to the north, to the sink of the Sevier. Meetings were held in a log meeting house. The people in Kannara were pleased to look upon President Young and his friends. There are some wonderful rocky glens near Kannara and plenty of timber in the mountains.

On March 9, we began the descent into Dixie country. One witnesses the strangest change in a short time, from northern to southern growths. The old song comes easily to mind:

> Mesquit, soap-root, prickly-pear and briars,
> Dixie is the promised land that every one desires.

The road is a rough, rocky one along Ash Creek, and very hard for wagons and animals, but this road is a vast improvement upon the one over the Black Ridge, made famous by another old song which I remember in part:

> At length we reached the Black Ridge,
> My wagon it broke down;
> But I couldn't get a carpenter
> For I was twenty miles from town.
> So with an old cedar post
> I fixed an awkward slide,
> But the wagon rocked so heavily
> That Betsy couldn't ride.

The first place reached was Belleview, then Harrisburg, near which place the town of Silver Reef is located. Silver is there found in sandstone. At that time, no such place was in existence, and I slept near a stone wall whose pebbles contained silver. We stayed all night in Harrisburg. At one place in the Dixie country, I wit-

nessed another evidence of the far-seeing policy of our President. He happened to see some little fellows playing with round stones for want of marbles—I heard him say to his wife: "Look into the buggy, and see if there are not some marbles." Surely enough they were produced, and given to the children. He also had some tobacco for the Indians. There seemed to be something for every emergency in that buggy.

We are now in the land of craters, lava and scoria. Near each place inhabited by man are patches of green, but outside are sand and rocks, gravel and cacti. The places of settlement are narrrow strips of land near the beds of creeks.

There were some pretty homes, and, considering the difficulties pertaining to new settlements, they were a marvel to me. All the results visible had required excessive labor. Ditch-making, home-making and farming, were all that the people had time for. During the summer months the heat is very great; but the winters are delightful. Already the trees were in bloom and the patches of lucern green and beautiful.

The next day we moved on to Washington, a pretty village near St. George, where President Young had a cotton mill. The caravan stopped to look it over, and see the workmen making factory cloth from home-raised cotton, thus supplying a much-needed article. Yet the mill was not a dividend-paying institution. This did not worry the President. It was a home-made article and absolutely necessary. An immense sum of money was required to get the mill started.

From Washington to St. George, our train was a triumphal parade. On all the knolls were crowds of boys firing little cannons and guns; on the road were companies of cavalry and infantry, as well as the Sunday School children, and bands of music.

I was luckily quartered in the residence of Apostle Erastus Snow. I enjoyed the sensation of being somebody of consequence, if only for a short time. Stanley, the explorer, says: "It is royal to be envied."

Nothing was left undone to make the company happy—the homes of the citizens and their contents were at our disposal. The town was unlocked. No king or queen, or other potentate, could

have had more genuine homage paid them than had the President and his friends.

Stores were closed, business stopped, and the meetings were crowded. The best of music was enjoyed, and the most encouraging talk given by the visitors. Each speaker had his line of thought, each his pet subject. The President commented on topics of every-day interest, President Smith likewise, but with more reference to spiritual matters. Brigham Young, Jr.'s special points were upon every-day life; Lorenzo D. Young, doctrinal points; John W. Young's theme was architecture, with reference to the construction of homes, barns, schoolhouses, etc.

Thus was furnished a program full of interest, and necessary to the condition of the people.

At the time of our visit, St. George was the leading city south of Salt Lake City, and President Young did everything possible to build it up; he thought to make it his winter retreat, for spring-time there is earlier by a month than in our valley. Joseph E. Johnson, one of the most valuable and progressive citizens there, was testing all kinds of fruit trees. He showed me mulberry branches that had grown from one-half an inch to three-quarters of an inch per day. He had figs, almonds, pomegranates and grapes of every kind growing luxuriantly.

It required gigantic efforts to open up the land for cultivation around St. George; the white substance known there as mineral, (Glauber's Salts), covered the ground and had to be washed out of it before anything would grow. The city water is obtained from a warm spring, and is healthful. Much wine was made from the vineyards.

We had such a pleasant time that the trip to the desert and the Colorado river lost its charm; but we had to part with the people of St. George and the city's attractions. On Monday, March 14, we rolled out, climbing a mountain road for over fifteen miles. All signs of water were lost to view, but our guide took the animals down a steep ravine and found water in the holes in the rocks. Towards night, we reached a place on the Rio Virgen, once known as the Beaver Dam; but one of the storms that prevail there produced a flood that completely carried away the settlement. We camped on the river for the night, where the village once was.

It was about this time that the Navajoes were on the warpath. Each one of us had to stand guard during the night, gun in hand, and watch over the camp. My turn came at midnight. The only sound I heard was the cry of the howling coyote—suddenly, I noticed a portly individual moving around; could it be one of the Navajoes? I summoned the intruder and found, to my surprise, that it was President Young hunting medicine for some one sick.

Numbers of the friendly Pi-ede Indians came to our camp. The old chief, Thomas, was there. They shook hands with us, and were glad we had come, for they were afraid of the Navajoes; and so were we, but they did not know this. To my satisfaction, none of them appeared to disturb our peace.

The next day we followed on down the Virgen river through sand and gravel, making slow progress. There was no timber in sight. Mesquit is the only wood that can be found in this region. The roots of the growth are dug from the sand dunes that surround them, and they make good firing. Yuccas and cacti of many kinds are found on the slopes.

We camped on the river again, thirty-five miles from the Beaver Dam. There were no settlers on the river then, but we passed many fine tracts of land which were suitable for cultivation.

Our next day's travel brought us to St. Thomas, on the lower Muddy. The change from dreary wastes, to civilized life, was very acceptable. St. Thomas was a pleasant settlement of one story abdobe houses; the occupants were young men and their families who had been selected in,and sent from,Salt Lake City. The houses were neat, plain, and comfortable. Cottonwoods were planted on the borders of each lot. The fields around the hamlet were bright with growing crops, and were in splendid condition. The timbers used in the roofs of the houses had been hauled seventy-five miles. It was necessary, in order to bring water to St. Thomas, to build a ditch eleven miles long. Think of the mountain of labor necessary to possess a home in that far-off and isolated location. Yet no one grumbled. I heard some complaints about the ants, and the sand storms that prevailed there. Then there were so many Pi-ede Indians around that the settlers were taxed every day to help feed them. The government, at that time, did nothing to help the Pi-edes.

Our meetings in St. Thomas were not as enthusiastic as in other places. President Young did not say much; others took up the time.

In mid-summer the heat is intense; I was told that the sisters poured the butter from bottles, when they used it; and that the hens would not run on the sand because it burned their feet when the sun was shining. I was impressed that many of the settlers would rather be somewhere else, but they did not say so. Settlers in new places are sometimes discouraged.

Near St. Thomas is a mountain of crystalline salt; everything around the place looks barren, sandy, and uninviting. The hills are covered with short prickly growths that are a terror to footmen.

Our next trip was down the Virgen river, twenty-five miles, to the Colorado river. On the road, we passed huge cliffs of brown rock-salt. Very few flowers, and these of bad odor, adorn the sterile sand. Hieroglyphics are seen on the rocks, carved by races of men whose bodies are now low in the dust. There is no soil visible; the landscape is made up of salt, sand-rock and volcanic tufa. We finally reach the big river at its junction with the Rio Virgen. We camped on the plateau overlooking the junction. This place is four hundred and fifty miles from Salt Lake City.

THE SOUTH AFRICAN WAR.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL COLLEGE, LOGAN, UTAH.

IV.

Last month word came to us that the British were crossing the Tugela. The Tugela is a river in northwestern Natal, a British province, and is located close to the foothills which lead up to a range of mountains running northeasterly through Africa, known as the Drakensberg. When General Buller reached this river he made an attempt to cross, and attacked the Boers in a front movement. He was hurled back with great loss, and his defeat created consternation throughout England. As these tactics proved entirely futile it was felt that another attempt must be made to cross the river, and at a point where an open country lies between the Kopjes and the river, so that a greater freedom could be had in manipulating the guns and marshaling the forces. The river runs from west to east, and along this river the army took up its march, some a distance of ten, others perhaps twenty miles. Two fords were selected for crossing, one at Potgieter's drift, and another at Frichard's drift. Potgieter's drift was not so favorable for the marshaling of troops, in consequence of the low hills that lie immediately to the north of the river, but twenty miles from Colenso is Frichard's drift, where the country to the north of the river is open and the road leads directly to Acton Home. Along this road, Buller proposed to march his army to the relief of Ladysmith. It was believed that this road could be commanded by possession of a point known as Spion Kop, the summit of which General Warren was instructed to reach and locate his guns so as to command the surrounding country. To the effort of the British

to cross the river at this point the Boers seem to have made no objection, and, indeed, did not offer any great resistance to the occupation of Spion Kop by the English. The Boers knew, if the English did not, that this hill did not constitute the commanding position of the country. The Boers were quick to understand the objective point of the English, and led their enemies into another trap more terrible than any into which the British had yet fallen. The battle, therefore, of Spion Kop will be among the most notable of the South African war. The loss was heavy and the defeat of the English complete.

The censorship is so completely under the English control that it is very difficult to secure any accurate information from the scene of war. General Buller gave out a large list of officers who were lost, but failed to give any accurate information of the number of men. From the Transvaal, however, comes the statement that in this battle fifteen hundred English, men and officers, were killed, and one hundred and fifty taken prisoners. If one thousand five hundred were killed, then the number of the wounded must be very large.

On the hills to the north of Spion Kop, the Boers had intrenched themselves. The working of their guns seemed to have been complete, and has placed the Boers in the foremost rank of the artillery fighters of the world. General Buller simply announced that it was inadvisable to hold the hill; its perimeter was too large; there was difficulty in getting the large guns to the top, and no water was to be had there as they had been led to expect.

One of the peculiarities of this war is the surprising ignorance, on the part of those conducting it, respecting the country in which the fighting was to be done. The knowledge of the country seems to have been of the most general character, and this part of the English preparation is, to say the least, very deficient. The English were forced to retreat. They crossed again to the south shore of the Tugela under the most disheartening circumstances. The Boers did not attempt to pursue their enemy and gain any advantages in this retreat. They perhaps realized the superior advantages they enjoy in their defensive position. General Buller seems to have found consolation in the fact that he was successful in conducting a retreat in which "not a single man nor a pound

of stores was lost." As long as the Boers had the hills to fight in, and natural defenses to aid them in their efforts, it was not at all likely that they would attack the English in the open country. General Buller in one of his dispatches says of the retreat that it "is proof that the enemy has been taught to respect our soldiers' fighting powers." People, however, at a distance are not able to appreciate just what General Buller means by an observation which, on its face, seems so ridiculous.

It is not known what the loss of the Boers was at Spion Kop. We shall have to wait, no doubt, until after peace has been declared before we can get any adequate idea or satisfactory information respecting the extent and effects of this memorable battle.

At this date, February 9, it is said that Buller is making headway in his efforts to relieve the garrison at Ladysmith; that he has again crossed the Tugela and is crowding the Boers step by step in spite of the stubborn resistance which they are offering to the British advance. Speculation is rife. It is not easy at this time to say just what the actual situation is. We are told that Lord Roberts is in the midst of his military activities, and a general advance all along the line is taking place. It is not even now possible to say just what the number of soldiers is in the English army, now fighting in South Africa, but it must be something like one hundred and fifty thousand. If this estimate be correct, that army, according to Winston Churchill, is still too small. Mr. Churchill, it will be remembered, was sometime ago taken a prisoner of war by the Boers, and for sometime remained under arrest at Pretoria, the capital of the Transvaal. From the capital, he made his escape, and has been in a position to give us some very interesting information respecting the Boers—their position, and the necessary effort to overcome them. Mr. Churchill says it will require two hundred and fifty thousand. Of course, it is possible for the English to raise the number, and, eventually, by a process of hammering and starvation, beat the Boers back from their strongholds. Some parts of Mr. Churchill's communications are extremely interesting. Among other things, he refers to the country as the "land of lies." This clearly indicates that the questions under dispute for a number of years are not by any means established facts. We on the outside have been misled.

Conditions are not as represented. It it is not too much to say that the Boers have surprised even those who looked upon them most favorably. He gives us a description of these people, and these are his words:

What men they were, these Boers! I have thought of them as I had seen them in the morning riding forward through the rain—thousands of independent riflemen, thinking for themselves, possessed of beautiful weapons, led with skill, living as they rode without commissariat, or transport or ammunition, moving like the wind and supported by iron constitutions and a stern, hard, Old Testament God who should surely smite the Amalekites and Hittites. And then, above the rain and storm that beat loudly on the corrugated iron, I heard the sound of a chant. The Boers were singing their evening psalm and the menacing notes—more full of indignant war than love and mercy—struck a chill into my heart so that I thought after all that the war was unjust, that the Boers were better men than we, that heaven was against us, that Ladysmith, Mafeking and Kimberley would fall, that the Estcourt garrison would perish, that foreign powers would intervene, that we should lose South Africa, and that that would be the beginning of the end. So for the first time I despaired of the empire; nor was it till the morning sun—all the brighter after the rain storms, all the warmer after the chills—struck in through the windows that things reassumed their true colors and proportions.

Of this, Mr. Stead says: "*Nous verrons!*" (We shall see.) "But uuless we repent, I should back Mr. Churchill's evening meditations against his morning reflections."

Something like five months of this war have passed. It would almost seem as if all South Africa were one Ladysmith—prisoner to the Boers. Whatever we may think of the Boer cause, its justice, the natural equity of things, it is certain that events have all conspired to the advantage of the Transvaalers. As an instance of the favorable advantage which they have enjoyed from the beginning, take the situation at Ladysmith. Ladysmith is located in the northwestern part of Natal in a mountainous country. The garrison selected for the British soldiers at this place was such that it could be hemmed in and obstructed completely in its effort to make any escape. Once locked up at Ladysmith, it was impossible for the English to break their way out. Ten thousand soldiers are now in that garrison and have been shut up ever since

the beginning of the war. Northwest of Ladysmith, the hills and country leading up to the Drakensberg mountains are of such a character that the Boers enjoy every advantage of fortifying themselves and making their defensive position almost impregnable. The first thought on the part of the English was to relieve Ladysmith. There the greatest part of their army was concentrated; there they put forth their most heroic efforts. There are men who do not now hesitate to say that this was perhaps the most serious blunder of the British. Rather than meet the Boers on such ground, it would have been cheaper to abandon Ladysmith entirely at the outset of the war. The contour of the country is somewhat peculiar. What the British wanted most of all was an opportunity to fight in the open country. They should have selected some place in which they could, with comparative safety and ease, have penetrated the Drakensberg mountains and have brought themselves from the low valley lying on the southeast of South Africa above the mountain tops, and thrown themselves out into the open country either of the Orange Free State or the Transvaal. After the Drakensberg mountains are crossed, the country is comparatively level. At any rate the opportunities of defense are not so favorable as they are where the British have now actually concentrated their forces, and it would almost seem that it was a mistake to undertake to do the fighting in a mountainous country. The Boers estimated that in consequence of their position, the relative value of the soldiers was as five to one in favor of the Boers. This statement early in the war was ridiculed, but it would seem to be now entirely correct.

How long the Boers are prepared to withstand the siege is, of course, a matter of some speculation, though their friends claim that they have a sufficient quantity of provisions to last them for a period of two years. On the other hand, it is thought that the English will make an effort to cut off all supplies that reach the Transvaal through the Portugese harbor at Delagoa Bay, whence they are carried to Pretoria. It is difficult to see how the English can support their attitude towards the Germans, and even the Americans, in cutting off food destined for a neutral port. The Americans remember very distinctly the Trent affair, and how ready we were to give up ambassadors of the confederate states

in order to reconcile the hostile spirit of England, as it was manifested at that time toward the people of the North. Sometime ago,France was at war with China. The English then claimed that rice was not a contraband of war, and it is difficult to see why flour should be a contraband when it is against the interest of the English to ship it into the country, when rice was not, at a time when it was favorable to carry on the business of shipping rice to the Chinese.

Perhaps one of the most striking, if not the most striking, features of the war has been its surprises. Indeed,this has been a century of surprises, at any rate in warfare. Those surprises began on a large scale in 1866 when the Prussians beat down with lightning rapidity the Austrians, and later carried their victorious arms to the gates of Paris. The unexpected happened. The war between the Japanese and Chinese gave us another surprise. We were surprised when we saw the Turks put under an excellent system of mobilization a vast modern army to beat back the inroads made in Thessaly by the Greeks.

But the Boer war is perhaps the greatest surprise of all, greatest because the reader will remember that in 1896, in early January, an effort was made to overthrow the Transvaal republic. Preparations for that revolt consisted of five hundred men, led by Dr. Jameson, and a few thousand Uitlanders at Johannesburg who were preparing to join Dr. Jameson's troops in the great fiasco which was intended, or hoped, to be a successful revolution. When we think of a small body of five hundred men with some very indefinite assurances of some trifling support from the citizen soldiers of Johannesburg, undertaking to overthrow the republic of the Transvaal, and that the Dutch today are holding at bay one hundred and fifty thousand English soldiers, we marvel at the credulity of those who entered into the conspiracy resulting in the Jameson raid. We marvel because those people were on the spot. They were familiar with the Transvaal. They were supposed to know the Dutch people from long and familiar association, and yet had no better conception of the enemy they had aroused than to put into the field the trifling army of five hundred men.

It will be interesting to know, when the war is over, how many foreigners joined the Boers, and what their nationality was.

If the English were boastful at the outset, the Boers were not entirely free from the same charge. Some Boers, who were most enthusiastic in their ability to combat the English army, had freely predicted that the English would be swept out of the country, even down to Table Rock at the Cape, and that the Boers would possess the entire land. This prediction must have been made with the thought that all the Boers of the Cape would join in the general armament against Great Britain. However boastful some of them may have been, it is evident that the military authorities of the Transvaal republic contemplate nothing further than a defensive warfare. Their entire preparations and all their movements indicated, so far as they were concerned, simply and purely a war of defense. In this, up to date, they have been most successful, and have covered themselves with glory. If Winston Churchill's estimate that it is necessary for the British to amass an army of 250,000 is correct, it is certain that the war will result in rivers of blood, and in a peace that will be less favorable to the English or the Uitlanders than has been heretofore imagined. I say it will be unfavorable to them because it is not unlikely that the Boers will be permitted to enjoy home-rule. If they are, it will not be long before they are able to outvote foreigners, though they may not do this in the Transvaal. They are very likely to receive home-rule, because the war in England will be looked upon with such disfavor, for some years to come, that it is very likely that the conservatives will be swept from power, and that the liberals will deal with the people of South Africa in a more generous spirit, because the conservative party has felt more strongly the resistance which the Boers offered to their efforts of conquest.

As the war goes on, the interest becomes more universal. No one ever supposed that it would last five months. The preparations of the Boers have been a complete surprise even to those who looked most favorably upon the predictions of those sturdy Dutch warriors. No one questions the end. If foreign interference is averted, the Boers must eventually succumb. But they have made a magnificent defense; and, in the annals of warfare and history, they will stand out superb warriors and patriotic defenders of their country.

"THE MANUSCRIPT FOUND."

BY PRESIDENT JOSEPH F. SMITH.

II.

When I obtained Mr. Rice's verbatim copy of the "Manuscript Found," I had only little faith that he would receive the consent of either Mr. Fairchild or of his daughter and son-in-law, Mr. Whitney, to allow me to publish it. Mr. Whitney was a son of one of the early Calvinist missionaries who, in an early day, was sent by the American Missionary Board to the Sandwich Islands to convert the heathens. He was deeply imbued with strong prejudices against the Latter-day Saints, such as his pious missionary father possessed. His wife entertained similar bias, and I had reason to believe that they would do all in their power to prevent me from obtaining possession of the manuscript for publication, as I desired. Mr. Rice himself was also very determined in his spirit of opposition to The Church, when I first met him, but this feeling gradually softened, and was greatly modified by my repeated interviews with him, and by means of a correspondence which sprang up between us by letter, and continued, at short intervals, up to the time of his last sickness. I was so strongly impressed with this idea as expressed above, or that they would not consent for me to publish it, that I determined to make a copy of the manuscript while it was in my hands. On reaching Laie, I laid the matter before my fellow-missionaries and associates who unanimously concurred with me. We therefore set to work, and in a few days completed an exact copy.

Contrary, however, to my expectations, when I returned the original manuscript to Mr. Rice, I found his feelings considerably changed. He had received word from Mr. Fairchild, giving his

consent to my proposition of publishing the work, which had also caused the reconciliation of his son-in-law and daughter to the idea of letting me publish it. We, therefore, concluded our arrangements, and each signed the agreement, in accordance with the terms first mentioned by him; and so, the manuscript was committed into my hands. I immediately forwarded the same to the *Deseret News* in Salt Lake City, together with the terms of the agreement, to have the same published and issued in book form. After considerable delay on the part of the *News* in completing the work, the manuscript was published, and ready for distribution to the world. In strict accord with the agreement between myself and Mr. Rice, his manuscript, together with twenty-five copies of the printed pamphlet, were sent to me. Meanwhile, Mr. Rice had passed suddenly to the great beyond, and I surrendered the manuscript, with the printed copies accompanying it, to his son-in-law, Mr. Whitney, thereby fulfilling to the letter the agreement which I had entered into with Mr. Rice.

Thus the Spaulding Story, variously called "The Manuscript Found," "Manuscript Story," etc., was at length brought to light from its long hiding place and made public! What a disappointment the discovery and publication of this long lost manuscript must have been, and is, to all those who have predicated the authorship of the Book of Mormon upon it! It is now made to appear, in a way that can never be denied, that all such claims, statements and representations of authorship are false. They are brought to nought, and it is definitely, openly and irrevocably determined that such claims of authorship are without even the shadow of a foundation.

It will now be interesting to review, as briefly as possible, some of the desperate efforts which have been made by anti-"Mormons" to connect the origin of the Book of Mormon with this now found, printed and exposed, Solomon Spaulding's manuscript.

In a book entitled, "Who Wrote the Book of Mormon?" by Robert Patterson, of Pittsburg, which is perhaps the strongest effort ever put forth with such end in view, we find the following statement:

In this discussion there are manifestly but two points to be considered. The first is to establish the fact that the historical portions of the Book of Mormon are certainly derived from Spaulding's Manuscript Found; and the second, to show, if practicable, in what way and by whom the plagiarism was probably effected. Of these, the first is the only vitally important one. If the identity can be determined, imposture will be proved, even though it may not be possible to demonstrate absolutely how the fraud was perpetrated.

I have conclusively proved—the printed book itself is the proof,—that the first and only point is *not* established or sustained, and that the historical portions of the Book of Mormon, are *not* derived from Spaulding's "Manuscript Found." Hence, there should be nothing further required in this discussion. But the author proceeds to quote the statements of various witnesses, to some of whom I desire to refer, because, notwithstanding the truth is told irrevocably exposing them as falsehoods, they are constantly being used and quoted against the divine authenticity of the Book of Mormon. The testimonies are taken from his book:

John Spaulding, a brother of Solomon, visited the latter at Conneaut just before his removal, and states as follows:

"He then told me he had been writing a book, which he intended to have printed, the avails of which he thought would enable him to pay all his debts. The book was entitled the 'Manuscript Found,' of which he read to me many passages. It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of Nephi and Lehi. They afterwards had quarrels and contentions, and separated into two distinct nations, one of which he denominated Nephites and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, which caused the mounds so common in this country. * * * I have recently read the Book of Mormon, and, to my great surprise, I find nearly the same historical matter, names, etc., as they were in my brother's writings. I well remember that he wrote in the old style, and commenced about every sentence with 'And it came to pass,' or 'Now it came to pass,' the same as in the Book of Mormon, and according to the best of my recollection and belief, it is the same as my brother Solomon wrote, with the the exception of the religious matter."

Mrs. Martha Spaulding, wife of John Spaulding, states in regard to Solomon Spaulding and his writings as follows:

"I was personally acquainted with Solomon Spaulding about twenty years ago. The lapse of time which has intervened prevents my recollecting but few of the incidents of his writings, but the names of Lehi and Nephi are yet fresh in my memory as being the principal heroes of his tale. They were officers of the company which first came off from Jerusalem. He gave a particular account of their journey by land and sea till they arrived in America, after which disputes arose between the chiefs, which caused them to separate into different bands, one of which was called Lamanites and the other Nephites. Between these were recounted tremendous battles, which frequently covered the ground with the slain; and tbese being buried in large heaps was the cause of the numerous mounds in the country. * * * I have read the Book of Mormon, which has brought fresh to my recollection the writings of Solomon Spaulding; and I have no manner of doubt that the historical part of it is the same that I read and heard read more than twenty years ago. The old, obsolete style, and the phrases of 'And it came to pass,' are the same."

Henry Lake, the partner of Spaulding in building the forge, writes from Conneaut, in September, 1833, as follows:

"He [Spaulding] very frequently read to me from a manuscript which he was writing, which he entitled the 'Manuscript Found,' and which he represented as being found in this town. I spent many hours in hearing him read said writings, and became well acquainted with their contents. He wished me to assist him in getting his production printed, alleging that a book of that kind would meet with rapid sale. I designed doing so, but the forge not meeting our anticipations, we failed in business, when I declined having anything to do with the publication of the book. This book represented the American Indians as the descendants of the lost tribes, gave an account of their leaving Jerusalem, their contentions and wars, which were many and great. One time when he was reading to me the tragic account of Laban I pointed out to him what I considered an inconsistency, which he promised to correct; but by referring to the Book of Mormon I find, to my surprise, that it stands there just as he read it to me then. Some months ago I borrowed the Golden Bible, put it into my pocket, carried it home, and thought no more of it. About a week after, my wife found the book in my coat pocket as it hung up, and commenced reading it aloud as I lay upon the bed. She had not read twenty minutes till I was astonished to find the same passages in it that Spaulding had read to me more than

twenty years before from his 'Manuscript Found.' Since that I have more fully examined the said Golden Bible, and have no hesitation in saying that the historical part of it is principally if not wholly taken from the 'Manuscript Found.' I well recollect telling Mr. Spaulding that the so frequent use of the words 'And it came to pass,' 'Now it came to pass,' rendered it ridiculous."

The author of the book in question comments on the above testimony as follows:

It should be stated in explanation of the above that the Book of Mormon, at the time of its publication, was frequently spoken of as the "Golden Bible." Also that an incongruity occurs in the story of Laban, in the First Book of Nephi, where Nephi says they "did speak many hard words unto us, their younger brothers, and they did smite us even with a rod." Whereupon an angel appears and says, "Why do you smite your younger brother with a rod?" Consistency would require that the number, whether singular or plural should be the same in both sentences. The oversight is in itself a trifle, but it's occurrence in both the Spaulding Manuscript and the Book of Mormon is an unanswerable proof of identity.

John N. Miller testifies as follows:

"In the year 1811, I was in the employ of Henry Lake and Solomon Spaulding, at Conneaut, engaged in rebuilding a forge. While there I boarded and lodged in the family of said Spaulding for several months. I was soon introduced to the Manuscript of Spaulding, and perused it as often as I had leisure. He had written two or three books or pamphlets on different subjects, but that which more particularly drew my attention was one which he called the 'Manuscript Found.' * * * It purported to be the history of the first settlement of America before discovered by Columbus. He brought them off from Jerusalem under their leaders, detailing their travels by land and water, their manners, customs, laws, wars, etc. He said that he designed it as an historical novel, and that in after years it would be believed by many people as much as the history of England. * * * I have recently examined the Book of Mormon and find in it the writings of Solomon Spaulding from beginning to end, but mixed up with Scripture and other religious matter which I did not meet with in the 'Manuscript Found.' Many of the passages of the Mormon book are verbatim from Spaulding, and others in part. The names of Nephi, Lehi, Moroni, and in fact all the principal names are brought fresh to my recollection by the Golden Bible. When Spaulding divested his history of its fabulous names by a

verbal explanation, he landed his people near the straits of Darien, which I am very confident he called Zarahemla. They were marched about that country for a length of time, in which wars and great bloodshed ensued. He brought them across North America in a north-east direction."

Aaron Wright, a former neighbor of Spaulding, writes at Conneaut, Aug., 1833, as follows:

"I first became acquainted with Solomon Spaulding in 1808 or 1809 when he commenced building a forge on Conneaut Creek. When at his house one day he showed and read a history he was writing of the lost tribes of Israel, purporting that they were the first settlers of America, and that the Indians were their descendants, as it is given in the Book of Mormon, excepting the religious matter. The historical part of the Book of Mormon I knew to be the same as I read and heard read from the writings of Spaulding more than twenty years ago: the names more especially are the same without any alteration. He told me his object was to account for all the fortifications, etc., to be found in this country, and said that in time it would be fully believed by all except learned men and historians. I once anticipated reading his writings in print, but little expected to see them in a new Bible. * * * In conclusion, I will observe that the names and most of the historical part of the Book of Mormon were as familiar to me before I read it as most modern history.

Oliver Smith, another old neighbor of Spaulding wrote at Conneaut, Aug., 1833:

"When Solomon Spaulding first came to this place, he purchased a tract of land, surveyed it out, and commenced selling it. While engaged in this business he boarded at my house, in all nearly six months. All his leisure hours were occupied in writing an historical novel founded upon the first settlers of this country. He said he intended to trace their journey from Jerusalem, by land and sea, till their arrival in America; give an account of their arts, sciences, civilization, wars and contentions. In this way he would give a satisfactory account of all the old mounds so common to this country. During the time he was at my house I read and heard read one hundred pages or more. Nephi and Lehi were by him represented as leading characters when they first started for America. * * * (Mr. Smith narrates his last interview with Spaulding, when the latter was about starting for Pittsburg and solicited Smith's leniency, as one of his creditors, not to prevent his going. Mr. Smith then closes as follows:) This was the

last I heard of Spaulding or his book until the Book of Mormon came into the neighborhood. When I heard the historical part of it related, I at once said it was the writing of old Solomon Spaulding. Soon after I obtained the book, and on reading it found much of it the same as Spaulding had written more than twenty years before."

In another paper, I will present a few comments on these cunningly devised, and seemingly explicit statements, and briefly review some of the unscrupulous falsehoods in the testimony of these and other witnesses who conspired to deceive the world, and to destroy the Book of Mormon.

MAKE GOOD USE OF GOD'S GIFTS TO YOU.

Laura Bridgman, the famous deaf and blind woman, while a student at the Perkins Institute for the Blind, in Boston, became very helpful to the little blind girls who were being educated there. Although apparently so helpless herself that it would seem as if she was the one in need of help rather than the one to give it, nevertheless with her quick, active fingers she would assist many of them to acquire a knowledge of the intricacies of the sewing machine; and many a little blind girl there had to thank Laura for teaching her to thread a needle with the tongue.

The latter accomplishment was acquired by Laura before self-threading needles, adapted to the needs of the blind, came into general use by them.

Any one who is in possession of all his senses might take a lesson from the deeds of the patient, helpful Laura; be contented with his lot and never cease to thank God for the gifts which he has bestowed; and determine to make at least as good use of those, which he has in common with the deaf and blind girl, as she did of hers.—*Sarah Whalen.*

ORGANIZATION.

BY ELDER SAMUEL W. RICHARDS.

The late organization of two new stakes of The Church in Salt Lake County, has given opportunity for thought relative to the benefits and propriety of such action.

From the time the great Creator said to him by whom and for whom all things were made: "See! yonder is matter unorganized, go ye down and organize it into an earth," etc., there can be no question as to the virtue and necessity of organization: the bringing together and harmonizing material to act in unison for the accomplishment of certain ends.

The result of organization of proper material in that case was an earth, or world, endowed with the energies of life, and capable of providing for the wants and necessities of an innumerable race of humanity, and other life, which were to come and dwell upon it for their development preparatory to a higher sphere. Organization has been a prominent feature from the first of human existence, developed in various forms, such as family, society, communities, tribes, nations, kingdoms, etc., each having separate and distinct features of government for their regulation and preservation.

The necessity of organization is apparent in the fact that every individual organism is first formed before life enters into or takes possession of it; as in the human body the spirit, or power of life, takes possession of and controls every portion of the structure organized for it. Every member of the body responds, without hesitancy, to the dictates of the spirit within, whether it be the eyes to see, the tongue to speak, the hands to work, or the

feet to walk. All are operated upon by the one spirit that is within, to the realization of the object and purpose of human life and action, by virtue of which it becomes a living soul.

This pattern of individual organization, as arranged by the great Creator and Organizer in the beginning, is the only one safe to follow, in all social development. Every member of the organization, for whatever purpose it may have been created, should be subject to one spirit in all things relating to the development thereof, and the realization of the objects to be attained by the organization. No opposition, contention or strife can be admissible any more than one member of the body can be supposed to war with another member without injury to, if not possibly destroying, the whole body. The necessary union can only be realized by the Spirit of God which is one Spirit operating upon, in and through, the spirits of all who are embodied or included in the organization for the welfare of which they are associated together.

In any organization which brings into exercise the powers of the Priesthood, as in that of the stake, both order and duty are calculated to effect the harmony required. Each one in office, if needing assistance, is permitted to call upon some member of the lower office to aid him in the discharge of duty. This renders it necessary for every officer to have some knowledge of duties pertaining to the higher office, to be properly qualified to assist in performing them. The whole catalogue of official duty is linked together by the lesser being qualified at any time to assist the higher; thus seeing eye to eye and working in perfect harmony, which is absolutely necessary in all things pertaining to the Kingdom of God.

This linking together of the powers on earth is by virtue of an eternal principle, and reaches out to all eternal conditions of immortal life.

It binds earth to heaven, time to eternity, and will, to all who live in the law, bind man to his Father—God! and all such shall be sons of God, and reign with him for ever and ever in immortality, and in the midst of eternal lives.

EDITOR'S TABLE.

TALKS TO THE YOUNG MEN—HINTS ON PRESIDING.

BY THE SENIOR EDITOR.

Speaking on "Deference for Sacred Places," in a recent talk, it was stated that those who preside over religious meetings should insist upon receiving from the audience, and from each individual thereof, that regard and deference which are due to the places and their positions. That these are not always obtained is due to two glaring faults: the thoughtlessness or bad manners of the audience, and the disability of the person presiding. Disability may be the wrong word; it would, perhaps, be better to say ignorance, or a lack of the proper knowledge of the requirements and importance of his own position. It is frequently the case that men who lead, are not good followers; that men who make rules, themselves break them. It was said of Alexander III, Czar of Russia, that he could and did abide by all the laws and regulations that he exacted of his court. This matter of living up to the laws of good order and conduct should be a primal qualification in a presiding officer. In his, more than in any other position, is the old saying applicable: "Rule thyself first; then others."

So in a presiding officer, let it be an apostle or a seventy, the president of a quorum or of an improvement association, a stake president or the bishop of a ward; compliance with the rules of decorum and good order must first by them be strictly observed before they can reasonably expect results from the people.

If you preside, act as you would have your audience individually deport themselves.

A few of the requirements of presiding officers may be named: officers should be present on time, prompt in opening, agreeable, firm and considerate, orderly and expeditious.

Nothing is so productive of negligence and lack of regard on the part of the people as a tardy officer—as if no person's time were of value but his. Then some officers—and this does not apply alone to presidents of the Mutual Improvement Associations: it embraces bishops and other leading men,—are always tardy with their work. Consultations that should have been held with their counselors days or hours before, are ill-manneredly held on the stand before the waiting congregation. Is it any wonder that there is running in and out, and confusion in endless train? Sometimes, in meeting, these private consultations are deferred until the sacrament is being administered. It would be better to adjourn the meeting until the presiding officer is ready.

Presidents of Mutual Improvement Associations, who are in the habit of holding private conversations before their waiting audiences, may learn how disagreeable such action is to their members, by observing what effect bishop's private council meetings have upon a congregation partaking of the sacrament. The solemnity of the sacred ordinance is crushed beneath the debris of thought and action entirely foreign to its holy purpose. How can such officers ask men and women to pay proper respect to either the ordinance or the place? Advising together is very essential, but presiding officers must learn that in meeting is neither the time nor the place to hold such consultations.

If advising together should not interfere with the prompt opening, neither should a lack of familiarity with the course of procedure be permitted to hinder. When it is time for opening, it is not time to consult with the choir leader, who may have forgotten his music, or his organist, or his hymn book, or his choir. Neither is it then time to consult the janitor about the lights, or the forgotten oil, or the untrimmed lamp, or the dead incandescent. All these things should have been arranged beforehand to insure prompt opening. Add to these and similar arrangements, the possession of an agreeable temper, with a heart full of humility and the spirit of God, a firmness of purpose modified by a considerate feeling of respect for the rights of every person (not forget-

ting his own), and a presiding officer can not fail to impress the people with respect for his position.

When such respect has been formed, the solution of the problem of how to prevent noise and confusion, and of how to create and maintain deference for place and position, will have been solved.

THE "INSPIRED TRANSLATION."

In a recent number of the ERA, Elder F. W. Crockett discussed "The Mission and Necessity of the Holy Ghost," and to substantiate a portion of his argument, with the correctness of which there is no controversy, he uses Paul's words, (Hebrews 6: 1.) "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection," etc.

Charles L. Walker, writing from St. George, remarks that this passage, as here quoted, is rather a stumbling block than a faith-promoter to some young men. "It is argued," says he, "and rightly too: 'How can we leave the principles of Christ and yet obtain salvation, seeing that it takes all the principles of Christ to insure salvation and exaltation in the kingdom of God?' For the benefit of some of the young men, I wish to refer to a matter that will throw a gleam of light on the passage referred to, and render it more congenial to the minds of Latter-day Saints who strongly believe in revelation and inspiration, as these proceed from God's servants in authority. I heard the blessed Patriarch Hyrum Smith make the following statement, in Nauvoo, at a meeting. He said, referring to said scripture passage: 'It is a wrong translation, and should read: *Having* the principles of the doctrine of Christ, let us go on to perfection, etc.' It will thus be seen that this inspired rendering of the verse by our lamented patriarch sheds a beautiful light on this passage heretofore shrouded in mystery and doubt."

We give Elder Walker's testimony as above, because it is corroborative of the sentiment of the Prophet Joseph as expressed in what is known as the "inspired translation" of the Bible, in which the verse referred to reads as follows:

> Therefore, not leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

While on this point, a word may be profitably said on the method of "translation" adopted by the Prophet Joseph. It should be remembered that rather than a translation it was a revision; but it can scarcely be called a revision either, and ought rather to be named a partial topical explanation of the scriptures. The method adopted was this: The Prophet had a large German Bible upon the margins of which he made the corrections as he was inspired while studying certain topics of the scriptures. One subject at a time was taken, and every reference to that subject was looked over, and where needed, corrected. But only a very small number of all the subjects were ever thus considered. Some most excellent corrections were made, but perhaps there were a dozen or more subjects or principles in certain chapters where one only was corrected. Hence it is that while one topic, as in the chapter referred to in Hebrews, has been explained, and much light thrown upon it, it does not follow and is not true that the Prophet either "revised" or "translated" the whole chapter or considered every subject therein. And this may be said of nearly all the chapters in the scriptures. But he finished whatever subject he took up; and this interpretation must be placed upon the expression, "finished the translation of the scriptures," found in the history of Joseph Smith.

ORIGINAL MANUSCRIPT OF THE BOOK OF MORMON.

As confirming the statement made by President Joseph F. Smith in the November, 1899, number of the ERA, that the orig-

inal manuscript of the Book of Mormon was deposited in the southeast corner of the Nauvoo House by the Prophet Joseph, on October 2, 1841, and was never at any time in the possession of David Whitmer, the following evidence will be of interest: J. S. Black, of Hinckley, Millard County, writes to the editor of the ERA:

"With elders Andrew Jenson and Edward Stevenson, I made a trip to the Eastern States, in 1889. We called at Richmond, Missouri, and were shown the manuscript of the Book of Mormon in the possession of the Whitmers. We then went to the State of New York, and called on Mr. Gilbert, at Palmyra, the printer of the first copies of the Book of Mormon. From certain marks which he described, familiar to Brother Jenson, we were satisfied that what we had seen at the Whitmers was the printer's copy. Before leaving Salt Lake City, Apostle F. D. Richards showed us a part of what he said was the original manuscript which had been deposited in the Nauvoo House. Upon our arrival in Nauvoo Mr. L. C. Bidaman, the husband of Emma Smith, gave us the remainder of the manuscript in his possession, of which I have quite a roll. When I returned home, I exhibited my manuscript, so obtained, to Lewis Barney, my brother-in-law, and one of the pioneers, who said: 'I stood near the Prophet Joseph, in Nauvoo, and saw him deposit the manuscript and other articles, and heard him say that it was the original manuscript of the Book of Mormon.'"

NOTES.

Don't wait for great opportunities; seize common occasions and make them great.—*Orison S. Marden.*

Literature, medicine, law and other occupations are cramped and hindered for want of men to do the work, not for the work to do. If you wish to test the truth of this statement, hunt up a first-class editor,

reporter, business manager, foreman of a machine shop, mechanic, or an artist in any branch of industry, and try to hire him. You will find him already hired. If you need idlers, shirkers, half-instructed, comfort-seeking editors, lawyers, doctors and mechanics, apply elsewhere. They are plentiful.—*Mark Twain.*

There is a thought that came to my mind while reading Milton's "Paradise Lost" which impresses me as being good. The proceedings of God towards Satan and Adam show to us that he punishes the disobedient by banishing them from his presence. We may still enjoy the constant presence of our Father, through his Spirit, by obeying his commands. But if we disobey his commands, disregard the requirements that invite the presence of the Holy Spirit, we too are banished from his presence, *i. e.* the Comforter leaves us.—*W. Hasler.*

While at work in the field one day, and speaking to my sons on tithing, an old gentleman came up to us.

"Brother John Zimmerman," I said to him, "I have often told my boys that you paid tithing before you were a member of The Church?"

"Yes," he answered, "I paid tithing ten years before I was baptized."

A person once asked him how it was he paid tithing when he did not belong to The Church. His answer was that he paid tithing and when his children were sick, he sent for the elders, and saved doctors' bills. All of Brother Zimmerman's family are faithful members of The Church. —*W. W. Taylor.*

"I may here impart the secret of what is called good and bad luck," said Addison. "There are men who, supposing Providence to have an implacable spite against them, bemoan in the poverty of old age the misfortunes of their lives. Luck forever runs against them, and for others. One with a good profession lost his luck in the river, where he idled away his time a-fishing. Another with a good trade perpetually burnt up his luck by his hot temper, which provoked all his employees to leave him. Another with a lucrative business lost his luck by amazing diligence at everything but his own business. Another who steadily followed his trade, as steadily followed the bottle. Another who was honest and constant in his work, erred by his perpetual misjudgment,—he lacked discretion. Hundreds lose their luck by indorsing, by sanguine expectations, by trusting fraudulent men, and by dishonest gains. A man never has good luck who has a bad wife. I never knew an early-rising, hard-working, prudent man, careful of his earnings and strictly

honest, who complained of his bad luck. A good character, good habits, and iron industry are impregnable to the assaults of ill luck that fools are dreaming of. But when I see a tatterdemalion creeping out of a grocery late in the forenoon, with his hands stuck into his pockets, the rim of his hat turned up, and the crown knocked in, I know he has had bad luck,—for the worst of all luck is to be a sluggard, a knave, or a tippler."

The cynic is one who never sees a good quality in a man and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light; mousing for vermin and never seeing noble game.

The cynic puts all human actions into only two classes, openly bad and secretly bad; he holds that no man does a good thing except for profit; his insinuations and inuendoes fall indiscriminately upon every lovely thing like frost upon the flowers. If Mr. A is pronounced a religious man he will reply, "Yes, on Sundays." Mr. B has just joined the church. "Certainly, the elections are coming on." The minister of the gospel is an example of diligence. "'Tis his trade." Thus his eye strains out every good quality and takes in only the bad. To him religion is hypocrisy, honesty only a preparation for fraud, virtue only a want of opportunity. The live long day he will coolly sit with sneering lip, transfixing every character that is presented.

It is impossible to indulge in such habitual severity of opinion against our fellow-men without injuring the tenderness and delicacy of our own feelings. A man will be what his most cherished feelings are. If he encourage a noble generosity, every feeling will be enriched by it; if he nurse bitter and envenomed thoughts, his own spirit will absorb the poison, and he will crawl among men like a burnished adder whose life is mischief and whose errand is death.

He who hunts for flowers will find flowers, but he who hunts for weeds may find weeds. Let it be remembered that he who is not himself morally diseased will have no relish for disease in others. Reject then the morbid ambition of the cynic, or cease to call yourself a man.—*Henry Ward Beecher.*

OUR WORK.

ANSWERS TO QUESTIONS.

ORDER OF ORDAINING AN ELDER.

What is the regular order of The Church in the presentation and ordination of a person to the office of Elder?—*H. B. Coles, Point Lookout, Utah.*

The person is first selected by the bishopric of the ward in which he is a resident, then presented to a regular meeting of such ward and there, by the congregation, sustained as worthy. He receives a recommend to this effect from the ward clerk. Then follows his presentation, by the president of the stake, to a regular stake priesthood meeting, where, being sustained, he obtains from the clerk, a certificate to this effect, which is by him presented to the elders' quorum of his ward. The quorum having accepted him, he is then ordained an Elder by the presidency of that quorum.

FORM OF THE LORD'S PRAYER.

What is the proper form of the Lord's prayer as used in The Church? —*W. MacFarlane, St. John, Tooele Co., Utah.*

The Church authorities have never adopted any form, but for the sake of uniformity in reciting, the Sunday School authorities have adopted the prayer as found in Matthew, 6: 9-13. The Improvement Associations have decided upon no form, the members using both forms of the New Testament.

WHO FIXES THE TITHING PRICES?

Should a bishop allow market prices for produce, or is he allowed to

put his own price on the tithing paid to him.—*J. S. Gibbons, Coalville, Utah.*

The answer is found in paragraph six of "Instructions to Bishops and Stake Tithing Clerks," issued by the First Presidency of The Church and W. B. Preston, under date of December 1, 1899:

"The bishop is the proper person to fix the value of all goods and tithes received in his ward, which should be credited at a fair cash market price at the time it is received. This will insure an equality of credit for tithing."

Should any question arise as to values, then let the owner sell his property, and pay over the cash to the bishop.

NUMBER OF GOSPEL DISPENSATIONS.

How many Gospel dispensations have there been, including this one?—*A. G. Sedgwick, Fairview, Wyoming.*

A dispensation is described as a time when the heavens are opened to man and the Holy Priesthood is bestowed upon him with all its powers for the salvation of all who will obey the gospel. There have been very many dispensations, for whenever God has revealed himself, it may be called a dispensation. The principal dispensations, however, were those of Adam, Enoch, Noah, the Brother of Jared, Abraham, Jacob, Moses, Lehi, Jesus Christ, and the Dispensation of the Fullness of Times, in which we live. (See *Jaques' Catechism.*)

CONCERNING ZION.

Explain the following questions in Manual Lesson XIV: 8. Where is the city of Zion to be? 10. Where is the Temple site?

8. By reference to the Doctrine and Covenants, Section 57: 1-3, it appears that the whole land of Missouri is called the land of Zion, and that the city of Zion is to be built somewhere in the land of Zion. The exact spot has not yet been designated.

10. The temple site is westward upon a lot not far from the Court House, in Independence, Jackson County, Missouri, which is the center place of the land of Zion. The first log for a house, and as a foundation for Zion in Kaw County, which was laid twelve miles west of Independence, was simply a beginning, and was not intended to be the spot where the City of Zion was to be located. A distinction should be kept in mind concerning the terms: Zion, meaning the whole land of Missouri, and perhaps the whole of western America; the City of Zion, not yet

located, but to be built in the land of Zion; and the Center Place of Zion, which is at Independence.

WALTER M. GIBSON.

In an article on "Religion in Samoa," on page 178, in the present volume of the ERA, it is stated that Walter M. Gibson ignored the request of President Brigham Young to return home with other elders who were laboring in foreign lands. This request was made of the elders in 1857, upon the approach of Johnston's Army. The statement concerning Gibson is wrong in the one particular as to the time. He left Utah for the Sandwich Islands in 1861. It was as late as the early part of April, 1864, that Elders Ezra T. Benson, Lorenzo Snow, Joseph F. Smith, Alma L. Smith and W. W. Cluff visited Gibson on the island of Lanai, and after a conference, excommunicated him. This was done, as stated, because of his mismanagement of the affairs of The Church. The ERA has been promised an interesting sketch of this schemer Gibson, and his effort to establish himself on the islands, by Assistant Church Historian Andrew Jenson, which will appear in due time.

THE POWDER AND THE BULLET.

Has it ever occurred to you that we need more energy in our work? When an officer says that the boys are indifferent, that nothing can be done to arouse interest, or to get them to work or to study; that the Improvement Fund is lagging, and as to getting subscribers for the ERA, that is quite out of the question; what is wrong? These are but small though very essential incidents of the main work, but they indicate the tendency. There is little movement, or spirit, to break the dull monotony—there is an everlasting lack of energy which is the powder of success, and the stuff that wins.

It was that peculiar old philosopher, Josh Billings, who said: "Many men fail to reach the mark because the powder in them is not proportioned to the bullet." An improvement association may be called a

heavy bullet. It requires considerable powder to push it. It is a mighty battle field where all the vim of enthusiasm may well find room for profitable action. If the three thousand officers, or more, would practice shooting this big bullet of improvement, the energy gathered in such effort would aid them later in life in achieving success in other ways.

Orison Swett Marden, the author of several excellent works on success, talks pointedly to young men on this subject of vim, and energy. His words are very appropriate for our work:

"Nothing else, excepting honesty, is so much in demand in these days as 'vim.' Everybody believes in it; everywhere we hear; 'Give us a man who can *do* something; a man who has push; a man with some iron in his blood.' Ability is worthless without the power to put it into action. Resolutions, however good, are useless without the energy necessary to carry them out. Push clears the track; people get out of the way of an energetic man. Even small ability with great energy will accomplish more than the greatest ability without energy. If fired from a gun with sufficient velocity, a tallow candle can be shot through an inch board.

"On every hand, we see fine young men and women failing, their ability going to waste, standing in equilibrium, for the lack of 'force.' If we could only shake them up, put a little powder into them, and set them going, they might amount to something, but without this they are failures. They seem to have every other quality except the power of pushing their way in the world, without which almost all their ability is wasted. The finest engine ever made would be absolutely useless without power to propel it, and drag the load to its destination.

"The world admires energetic men. Blow them this way and that, and they only bend; they never break. Put obstacles in their way, and they surmount them. It is almost impossible to keep such men down. Trip one up, and instantly he is on his feet again; bury him in the mud, and almost instantly he is up and at it again. Such men as he build cities, establish schools and hospitals, whiten the ocean with sails, and blacken the air with the smoke of their industry.

"The pathway of life is strewn with wrecks of those who have failed because they lacked this propelling power. The moment they strike an obstacle, they stop; they have no power to climb or overcome. The genius of achievement seems to have been left out of their make-up; their blood lacks the iron of energy, the force of accomplishment."

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

January 20th, 1900: Horace S. Ensign was installed as leader of the Tabernacle Choir in the absence of Evan Stephens in Europe and the east. * * * The proposition to borrow $20,000 to keep the Salt Lake City schools open to the close of the school year, was voted down, at an election, by a vote of 1,410 against, and 350 for. * * * Captain J. F. Mills was acquitted of the killing of J. C. O'Melveney. The jury agreed in six minutes after reaching its room. * * * D. C. Dunbar was chosen president and J. H. Parry secretary of the Anti-Vaccination League. * * * The seventh annual meeting of the Utah Press Association met in Salt Lake City. M. F. Murray of Ephraim, was chosen president. * * * The attack for the relief of Ladysmith was begun by Gen. Warren under General Buller.

21st: The Jordan Stake of Zion, with about 7,000 members, was completely organized: O. P. Miller, stake president, Hyrum Goff, James Jensen, counselors; Elisha Brown, stake superintendent Young Men's Mutual Improvement Associations, and Solomon E. Smith and James B. Jensen, counselors.

23d: Congressman B. H. Roberts makes a strong plea in his own behalf and his case is thoroughly discussed in the House. * * The movement for the relief of Ladysmith is suddenly stopped,

24th: Commissioner Evans sent a statement to the Senate showing the number of pensioners on the rolls on account of the wars of the United States:

"On account of the Revolutionary war, four widows and seven daughters.

"War of 1812, one survivor, 1,998 widows.

"Indian wars, 1832 to 1842, 1,656 survivors and 3,889 widows.

"Mexican war, 9,204 survivors and 8,175 widows.

"Granted since 1861 under general law, 331,555 invalids, and 92,901 widows and other dependents; under law of 1890, invalids, 420,-912; widows and dependents, 130,224."

25th: By a vote of 268 to 50, Congressman B. H. Roberts of Utah, was excluded from the House of Representatives and the seat from Utah declared vacant. * * * It is reported that General Warren has captured Spionkop with heavy losses.

27th: An order of the western railroads effective Feb. 1, abolishes all commissions paid to local ticket agents. The roads will save millions, and the agents will lose. * * * The Granite Stake of Zion, Salt Lake County, was organized: Frank Y. Taylor, president and James R. Miller and Edwin Bennion counselors; stake superintendent Young Men's Mutual Improvement Associations, William C. Winder, with Uriah Miller and Joseph Musser, counselors. * * * The Salt Lake City schools were closed, pending an appeal to the Supreme Court of a decision of Judge Cherry ordering the issuance of a writ of mandamus compelling the Board to admit unvaccinated children. * * * Captain J. F. Mills forgave his wife, who with her husband and two children left for San Francisco. * * * Governor Wells issued a proclamation calling a special election to be held on Monday, 2nd day of April, to elect a successor to Hon. B. H. Roberts.

28th: At the Battle of Spionkop on the 25th, the British, instead of gaining a victory, sustained a loss of 1,500 soldiers from Gen. Warren's force. The London *Times* says that the catastrophe is perhaps "without a parallel except in the surrender of Yorktown." Gen. Buller's army is withdrawing south of the Tugela.

30th: The small pox quarantine in Ogden is completely lifted. * * * William Goebel, the Democratic contestant for Governor of Kentucky, who was declared Governor by the Kentucky Contest Board, was shot by an assassin. Harland Whittaker, a farmer from Butler County, the home of Governor Taylor, is in jail charged with the crime. * * * Geo. B. Wallace, pioneer of 1847, and once President of the Salt Lake Stake, died at Granger. * * * The January mining dividend of Utah amounted to $254,900.

31st: It is announced that England suffered a loss of 2,000 at Spionkop and with General Buller's operations north of the Tugela. The battle at Spionkop was the most furious conflict in British military history. * * * Governor Goebel takes the oath of office as Governor of Kentucky; and Governor Taylor proclaims Kentucky in a state of insurrection and adjourns the legislature to meet in London, Ky.

February 1st: The Board of Health decides that Salt Lake schools

may safely open. * * * The strength of the British Army in South Africa is 145,700. * * * Mrs. Catherine Salisbury, sister of the Prophet Joseph Smith, born at Lebanon, N. H., 1812, died at her home in Fountain Green, Illinois.

3rd: Hon. B. H. Robert arrived on the afternoon train from Washington. * * * William Goebel, Kentucky's wounded Democratic Governor, dies from the effects of his wounds at 6:45 p. m.

4th: A fire visited St. Louis, destroying property valued at $1,500,000. * * * General Buller re-crosses the Tugela and is marching on Ladysmith.

5th: Hon. B. H. Roberts, by his attorney, pleads not guilty to a charge of unlawful cohabitation. * * * The bodies of Harry A. and John G. Young and Charles Parsons arrived from Manila. * * * T. R. Cutler and others purchase one-fourth interest in Bear River Canal from David Evans, who formerly held a half interest.

6th: The Salt Lake Valley Railway Company filed articles of incorporation to build an electric railway between Salt Lake City and Ogden. * * * The text of the treaty was made known between the United States and Great Britain to facilitate the building of the Isthmian Canal and to remove any objections in the Clayton-Bulwer treaty of 1850. * * * William H. Taft of Ohio, was named by President McKinley as President of the new Philippine Commission.

9th: The third attempt of General Buller to relieve Ladysmith ends in defeat * * * Major-General Henry W. Lawton was buried today in the National Cemetery, Arlington, Washington D. C.

11th: Impressive services in memory of the Utah heroes of Manila: Dr. Harry A. Young, Corp. John G. Young, W. I. Goodman and Charles Parsons, were held in the Salt Lake Tabernacle. Speeches of tribute were made by Governor Wells, Judge Le Grand Young, Elders Jos. E. Taylor, S. W. Stewart, Dr. Joseph T. Kingsbury, and Dr. James E. Talmage. Beautiful music and exquisite floral decorations were offered. The bodies afterward lay in state in the City and County building.

12th: Salt Lake sectarian ministers issue a statement supporting a proposed amendment to the Constitution prohibiting polygamy.

13th: With appropriate ceremonies the bodies of Dr. Harry A. Young, Sergt. Ford Fisher, Corp. John G. Young and Privates W. I. Goodman and Charles Parsons, five members of Utah's famous artillery who met death in the Philippines, were buried with full military honors, Sergt. Ford Fisher's body being interred at Mt. Olivet and the others in the Salt Lake City cemetery.

14th: W. J. Bateman succeeds N. W. Clayton as manager of the Salt Lake and Los Angeles Company * * * Charles E. Macrum former Consul at Pretoria gives a statement of his reasons for leaving his post. It was to rightly inform the Government of existing conditions, and because his mail had been tampered with by the English censor. * * * General Roberts enters the Orange Free State with an army of nearly 50,000 men, and the British for the first time since the war began are inside the Boer frontier.

15th: Secretary Joseph Chamberlain announced in the House of Commons that if the native Zulu territory was invaded by the Boers, the natives "will be encouraged and assisted in every way in defending themselves." Such action would be a terrible calamity, and would mean a savage warfare that would turn South Africa into a hell on earth.

16th: Kimberley is relieved by General French, and General Cronje's forces are retreating. In their hasty departure the Boers lost large supplies and much ammunition.

17th: The House Committee on Election submitted a joint resolution providing that neither polygamy nor polygamous association shall exist or be lawful in the United States nor in any place within its jurisdiction * * * General Buller renewed fighting on the Tugela. The Boers are retiring.

19th: General Buller has broken the Boer line of fortresses and captured the Burghers' position at Monte Christo. The campaign of General Roberts is proving successful * * * The case of John H. Benbroke, charged with the murder of Burton C. Morris, was taken up in Judge Hiles' court.

20th: It is announced that the Deseret Telegraph Company's lines have been purchased by the Western Union * * * Richard Mackintosh, a widely known mining man and capitalist died in Salt Lake City * * * The Boers are leaving all positions held by them on British territory and are concentrating for the defense of their own.

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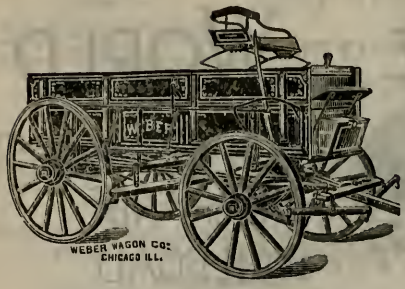

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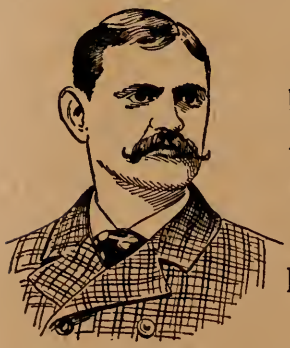

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